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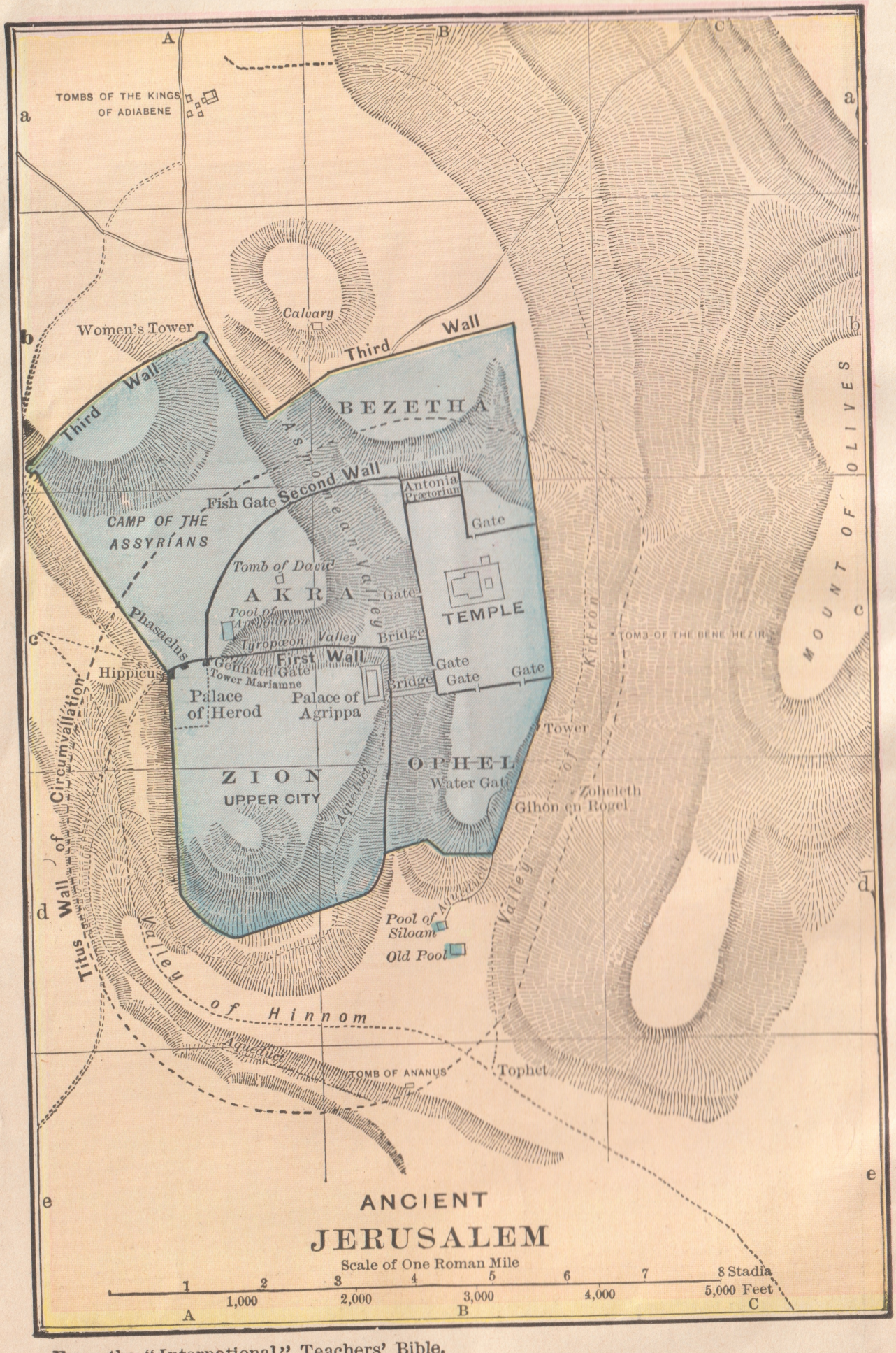


From the "International" Teachers' Bible.

THE

Senior Berean Lesson Quarterly.

Vol. XIX.] JANUARY, FEBRUARY, MARCH, 1901. [No. 1.

FOUR KINDS OF PUPILS.

A CAPITAL saying is borrowed from an old Jewish rabbi by Miss Lucy Wheelock, "In every class you will find four kinds of pupils, the funnel, the sponge, the sieve, and the winnow."

The funnel pupil is the youth who lets the teachings in at one ear to go out of the other. There is not much hope for funnels. Pupils of that sort must change themselves into something of more use. Don't be a funnel!

The sponge pupil is one that likes to hear everything that is said, but does not arrange or digest or organize what he learns. He will give no answer at all except his mind is squeezed hard, and then the words are apt to come out just as they went in. Don't be a sponge!

The third kind is the sieve pupil. At first thought perhaps he seems more useful than the others. Everything passes through the funnel; the most that the sponge absorbs stays in it; but the sieve selects certain large things and lets go others—sometimes lets go the real grains of truth. I have known some young men and women, as well as boys and girls, who have marvelous memories for events and and dates and peculiar facts, but who almost systematically forget the truths of the lesson. Don't be a sieve!

Then there is the winnow pupil, he who has a mind to keep the good things and reject the bad. In this good sense God help us all to be winnows!

THE BOY THAT WAS CRUCIFIED.

AT Atlantic City, one chilly evening in March, I sat by a blazing fire enjoying the conversation of a gifted friend. He was born in the Holy Land, half a century ago, of a family of oriental Christians, tracing their religion back through the centuries to the days of the Apostolic Church. Employed as an officer of the Turkish government for several years, visiting all the leading districts of Syria and Egypt, and residing in his native land until he was beyond forty years of age, he possesses a fund of first-hand information concerning oriental life and customs that makes the Bible seem a new book as one reads it through his eyes.

With kindly hospitality the good wife, also of a Syrian family with centuries of history behind it, regaled us with Turkish candy and with baked and salted pistachio nuts, such as Jacob sent by his sons when they went down into Egypt (Gen. 43. 11). Many interesting stories fell from the lips of the gentleman and wife during the leisurely Saturday evening by the cheerful fire. One of them was so remarkable that upon returning to the office on Monday morning I dictated it hastily, while fresh in my memory. But, knowing the difficulty of retelling a story with exact truthfulness, I submitted the manuscript to the narrator. He returned it indorsed "Very good, indeed." We may cite the words as authenticating the facts, without assuming that they apply to the literary style.

Now let us tell you the story:

The old Greek priest, who was also the schoolmaster, on his way home, heard a cry of distress. He knew the voice to be that of one of the boys of his school whom he had missed that morning, and knew not why he was absent. He was passing along the street that bounded the Jewish quarter in Tripoli. Immediately oppo-

site was the residence of the French consul. The old priest was filled with strange fear. He knew that he must act promptly or it would be too late. Dashing into the quarters of the French consul he shouted that the Jews were killing one of his boys. The consul responded at once to the call of humanity, and, with the priest, they hastened in the direction from which the cry for help had been heard. They came to a locked door. Knocking brought no response. The strong men broke the door open. They saw something to excite their horror and prompt them to quick measures.

A Christian boy had been crucified. His hands and feet were nailed so that with all his struggles he could not release himself. His mouth was gagged, and he could not make a sound. It seemed that earlier he had been able to cry aloud for help, and it was that cry which had brought the priest to his rescue. His tormentors had now stopped his voice, and they supposed that they had him entirely at their mercy. The boy's breast was bare and had been slashed with razors. They were preparing to catch the dripping blood in vessels and in wads of cotton.

What was the meaning of this bloody rite? Our oriental friend tells us that, according to common belief, the Jews think there is a virtue in taking the blood of a Christian and transferring it with their own blood. Thus they hope to get something of the Christian's virtue for their salvation, in case the Christians are right, while at the same time they maintain their Jewish religion. The tormentors of the boy could make no defense, for they are cowed by Turkish rule, and dare not before witnesses perpetrate such an outrage as they were committing upon the Christian boy. The nails were drawn out from his hands and feet, he was taken home, carefully tended, and in due time recovered from the wounds; but the scars always remained as a witness of that which he had escaped. The vengeance of the Turkish government fell with a heavy hand upon the hapless Jews. They were punished by torture and confiscation.

After a short interval the boy who had been crucified disappeared. No search could bring to light any trace of him. It was supposed that the Jews had seized him again and carried to its bloody completion their purpose of sacrificing him.

Many years afterward a Turkish officer of high rank, a colonel, stood in the streets of Tripoli, gazing with strange interest at a house. After lingering a little he presented himself at the door and politely asked the privilege of entering the house. The resident, a Greek Christian, was suspicious, as Christians have reason to be of the Turks, and he said to him, "You have no right to come into this house." The Turkish officer persisted, though in a polite way, until at last he gained entrance. He looked about the house as if it were familiar. He said at last: "I have been here before. I know these things, and am sure I must have seen them. Who else has ever lived in this house?" In some way the officer seemed to win their confidence; he asked the resident if he ever had a little brother who mysteriously disappeared. The man said yes, but that was long ago. Then he asked him if he could recognize that brother now? No, the man did not believe it possible; but his mother was living, and a mother has a strange power to recognize a child, however changed. The aged mother was brought in. The stranger questioned her about the disappearance of her boy, and asked her if she would know him by any mark upon his body. She said that on the back of the neck of her lost son was a mark that had been made by the bite of a fowl. It left a scar which was peculiar, and she could not be mistaken in that.

"Look upon the back of my neck," said the Turkish officer. The woman looked, and, with a cry of joyful recognition, threw her arms about the neck of her long-lost boy, now found.

Then the Turkish officer related his story and solved the mystery. He could

hardly tell whether he remembered or dreamed of living in that home as a child, of suffering cruel treatment and wandering away from home. He was cared for, he hardly knew how, until he remembered himself as a boy on a Turkish man-of-war. He was promoted until he reached the high rank of colonel. He had served in the Crimean war with distinction. It almost seemed to him as though his whole life had been passed on shipboard. The man-of-war was his home, but at times there had come the shadowy remembrance of earlier days. It was by chance, as men would say who do not believe in Providence, that he passed along the street and saw the house which seemed familiar, and so the long-lost son was restored to his family.

He was soon honorably retired from the Turkish service, and told his strange story to my friend, certifying its truthfulness by the scars that were never overgrown.—*Moseley H. Williams, in The Sunday School World.*

PUFFED UP, OR BUILT UP.

THE other day I read the apostle's words, "Knowledge puffeth up, love edifieth (buildeth up)."

I do not know how long I sat looking at the apostle's question—Are you blown-out wind-bags, or solid, enduring structures? Are you balloons or temples? But I ceased to see the text, and a house stood before me, making in the distance a brave show. Getting nearer, I saw that it had an imposing tower from which a big flag fluttered in the wind. The edifice looked, I confess, rather top-heavy and insecure. There were singular sentences on the flimsy walls, such as "First prize for history," "Prize for general excellence," "Second scholarship," "Asked mother a question she couldn't answer," "Had to correct father for his mistake about Hannibal," "I mean to know everything," "I can now say prayers beautifully."

I was reading these not overmodest sentences when the builder of this doubtful fabric appeared at the door and looked around him. He was young, tall, and fair, and seemed very well satisfied with himself. There was a strange lack of sunshine about the place, and a cold wind was blowing. As I examined the house more closely it seemed to grow smaller and fall in here and there. The young builder must have thought so too, for he went inside. What he did I do not know, but the big thing swelled out more imposingly than ever.

I grew very chilly, and, turning away, I caught sight of another house standing back a little way. It was a smaller and humbler building, and it was still unfinished. But it looked secure and comfortable. The sunlight was playing upon it. A warm west wind was blowing. I could hear children's glad voices and the love-note of the dove. Going near, I saw that much of the house was underground, and I could read words like these on the stones—"Humility," "Trust," "Patience," "Kindness," "Cup of cold water," "Bearing burdens." I saw the builder, though she did not see me: a simple maiden, blue-eyed, with a sunny smile. She wore a mason's apron and had her tools in her hand. But she looked as if she thought that the great house before her was ever so much better than her own.

Just then a strange thing happened. There was a great rent in the young man's house at the part where I had read the words "Must know all." The explosion was followed by a sorrowful, despairing cry from the young builder, overwhelmed in the collapse of his inflated walls. The maiden-mason I had just seen flew to his rescue, and bore him from the ruins of his own folly to the security of her own humble but stable house. What a change had come over him! He looked subdued, self-condemned, contrite. He told how he had thought to deepen and distinguish some of his favorite inscriptions by using a certain tool which had grown

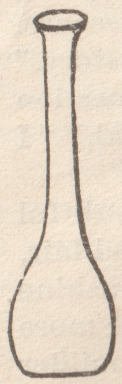
rusty through neglect; but its first stroke made a great tear, and the whole structure fell to pieces in a moment. "What a fool I have been!" he cried, and the tool which he had just used dropped from his hand, and I noticed that it bore the name of Truth. But there were tears in the sincere eyes of the maiden-builder. She raised her fallen brother, imprinting a holy kiss upon his brow, and whispering the good word that God resisteth the proud, but giveth grace unto the humble.

Then I awoke from my reverie and found St. Paul's words staring at me, and I knew better what they meant: "Knowledge puffeth up, but love buildeth up."—*A. N. Mackray, in The Sunday at Home.*

DESCRIPTIVE AND EXPLANATORY INDEX.

[Of Persons, Places, Institutions, Manners, and Customs referred to in the Lessons of the First Quarter.]

Alabaster. [Lesson I.] A variety of sulphate of lime called *gypsum*, of fine texture and usually white in color; or a variety of carbonate of lime, much valued because of its translucent character and its streakings in red, yellow, gray, etc. To this latter variety has been given the name of *oriental alabaster*. "At Alabastron, in Egypt, there was a manufactory of small pots and vessels for holding perfumes, which were made from a stone found in the neighboring mountains. The Greeks gave to these vessels the name of the city from which they came, calling them *alabastra*. This name was eventually extended to the stone of which they were formed; and at length the term *alabastron* was applied without distinction to all perfume vessels of whatever materials they consisted."



AN ALABASTRON

An'drew. [Lesson III.] One of the earliest disciples of Jesus; the brother of Simon Peter, whom he led to Jesus. The two brothers were fishermen of Bethsaida, and did not constantly attend our Lord until after John's imprisonment. Little is told of Andrew except that he conducted to the Lord, first, Peter; second, the lad with the loaves; and third, certain Greeks. Tradition declares that he was crucified on a cross of the form which now bears his name (X), in Patrea, after having preached in Greece, Scythia (modern Russia), and Asia Minor. Andrew and Philip both belonged to Bethsaida.

Angel. [Lesson III.] The life of Jesus seems to have been peculiarly watched by angels. After the temptation they ministered to him. In the garden he told Peter there were twelve legions of angels subject to his command. And in this lesson the audible voice of God was ascribed by by-standers to an angel.

An'nas. [Lesson IX.] A high priest of the Jews. He was first appointed by a Roman pro-consul about A. D. 7, and removed by another Roman official seven years later. He retained great political influence for nearly fifty years, and seems to have been almost as really high priest when out of office as when in. Four of his sons were during his lifetime made high priests, and Caiaphas, who figured with Annas in the trial of our Lord, was his son-in-law.

Ar-i-ma-the'a. [Lesson XII.] The town of Joseph, in whose tomb our Lord was laid. It is not certainly identified. Some scholars believe it to be the same as Ramathaim, the birthplace of the prophet Samuel.

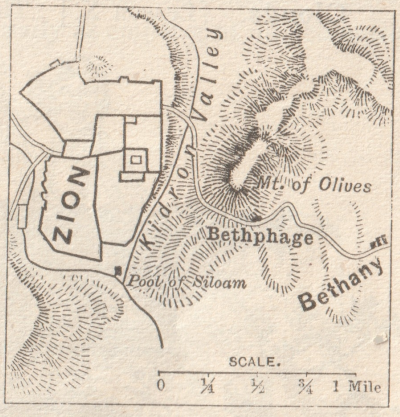
Ass. [Lesson II.] See COLT.

Bar-ab'bas. [Lesson XI.] A robber who lay in prison under sentence of death at the time of Jesus's trial before Pilate, and who was released because of the choice of the people. An early reading of Matt. 27. 16 gives "Jesus Barabbas" as his name; that is, either "Jesus, son of Abbas," or, which is more likely, "Jesus, son of the Rabbi." Luke and Mark describe him as an insurgent who had committed murder, and Dr. Plumptre plausibly conjectures that he was leader of the tumult

which arose when Pilate forcibly took money from the "corban," or treasury of the temple, for the construction of an aqueduct.

Beth'a-ny. [Lessons I, II.] There appears never to have been any doubt as to the site of this Bethany, which is now known by a name derived from Lazarus—*el-'Azariyeh.* It lies on the eastern slope of the Mount of Olives, a mile beyond the summit, and not far from the point at which the road to Jericho begins its more sudden descent toward the Jordan valley. The place is now a ruinous village of twenty families. In it are shown the traditional sites of the house and tomb of Lazarus, and of the house of Simon the leper. The "place where John had baptized," from which Jesus was called by the bereaved sisters, was also called Bethany (in the Authorized Version, John 1. 28, Bethabara). It was probably an obscure village near Bethabara "beyond Jordan."

Beth'pha-ge. [Lesson II.] A place on the Mount of Olives, between Jericho and Jerusalem, not certainly identified. There is, however, a traditional site, half-way between Bethany and the mountain top, *Kefr-et-Tûr.*



Beth-sa'i-da. [Lesson III.] A village on the east bank of the river Jordan, very near to the place where it flows into the Sea of Galilee. The tetrarch Philip had recently rebuilt it, and named it Julias, in honor of the daughter of Emperor Augustus. It was the home of Peter and Andrew, as well as of Philip. The notion that there were two Bethsaidas is now generally discarded by scholars.

Blasphemy. [Lesson X.] Primarily the term signifies speaking evil of God. It was punished with stoning. On this charge both Christ and Stephen were condemned. When a person heard a blasphemer he placed his hand on the offender's head to symbolize the latter's sole responsibility, and, rising to his feet, tore his robe, which was never mended again.

Cai'a-phas. [Lessons IX, X.] High priest of the Jews; the son-in-law of old Annas, who seems to have been the controlling power in the hierarchy during Caiaphas's term of office. Caiaphas was made high priest in A. D. 24, and held the office for about five years.

Ce'dron, The brook (more properly **Kid'ron**). [Lesson IX.] A ravine between Jerusalem and the Mount of Olives; known also as the "Valley of Jehoshaphat." No water now runs through it except after heavy rains. Its rocky sides are filled with tombs; for Joel 3. 2 has made Jews anxious to be buried there. Its ancient bed was lower and nearer to the sanctuary wall than the present ravine.

Centurion. [Lesson XII.] A Roman military officer at the head usually of a hundred men, though the number was varied according to circumstances. Cornelius, a centurion (Acts 10. 1, etc.), was the first Gentile convert to Christianity.

Chief priests. [Lessons I, II, IX, X, XI.] The priests in the Jewish state formed a numerous and influential body, which was divided into twenty-four classes, called "courses;" and the "chief priests" were at first the heads of these "courses." But by general usage any priest who because of rank, wealth, or ability became a leader was a "chief." The "chief priests" who are so often mentioned in the gospels as a body which plotted against the Saviour probably included the heads of these courses, the high priest, who was the head of the hierarchy, and all who had been high priests, besides, perhaps, others.

Christ. The Greek word, as Messiah is the Hebrew word, for "Anointed," meaning "The Anointed One." By a very ancient custom men who were to be made kings and priests were set apart for that office by the pouring on their heads of consecrated oil—an emblem that all goodness and wisdom must come from above. In this broad sense David and other kings, and the high priests of ancient Israel, might have been called messiahs. But through centuries the Jews had been taught to look forward to the coming of One in the glory of whose career the fame of their earlier messiahs should fade. He was to be *The* Messiah, *The* Christ, *The* Anointed One, of whom all other great and good men were mere foretokens and types. The hot question which the public life of Jesus aroused was whether or not his life fulfilled the conditions of this promised Christ.

Clothes. [Lesson II.] See GARMENTS.

Commandments. [Lesson IV.] The great system of laws given to the Jews by Moses resolved themselves into hundreds of separate commandments. To those written and carefully preserved in manuscript were added hundreds of traditional or "oral" commandments, which the Jews were taught to hold in equal honor. These pressed so hard upon every part of the life of a Jew that it was tacitly admitted that no man could keep them all. Hence it became a question of vital importance which were the most important to keep. What we know as the Ten Commandments are fundamental to moral order, and are essentially in force forever.

"Corn of wheat." [Lesson III.] A grain of wheat. "Corn" in the Bible is equivalent to "grain."

Clouds. [Lesson X.] The shelter and refreshment of clouds give them peculiar prominence in oriental imagery. When a cloud appeared, so likely would rain follow that a cloud without rain suggested a man of promise without performance (Prov. 25. 14). Clouds were a figure of transitoriness (Job 30. 15; Hos. 6. 4), and of that which intercepts divine favor (Lam. 2. 1; 3. 44). From their lack of substance, and varying shape and position, they especially suggested spiritual being. Hence in the Bible clouds become the recognized machinery by which supernatural appearances are introduced. Jehovah appeared on Sinai in a bright cloud. A bright cloud called the Shekinah rested at times upon the mercy seat. A cloud received the risen Saviour out of the apostles' sight. To come in the clouds of heaven would be regarded by the Jews as a symbol of divine power and majesty.

THE ARCH OF "ECCE HOMO."

Colt. [Lesson II.] The foal of an ass is meant. The oriental ass is more highly regarded than the ass of Western Europe and America. Besides its service in plowing and carrying burdens it was and is much used for riding. The most honorable Jews traveled on asses. Thus Deborah, in her song (Judg. 5. 10), describes the nobles of Palestine as those who "ride on white asses." Christ's entrance into Jerusalem on this animal suggested the peaceable nature of his kingdom, since horses were altogether used for war purposes.

Council. [Lesson X.] The Sanhedrin, the supreme tribunal of the Jews. Its origin is traced in the Mishna to the seventy elders associated with Moses in the government of the Israelites. The number of its members is given as seventy or seventy-one. The president was chosen for his worth and wisdom, and was often the high priest. Its membership consisted of priests, elders, and scribes. The usual place of session was a hall called *Gazzith*, at the southeast corner of the temple. Twenty-three members were necessary for a session, and its members sat in a semicircle about the council room, with the president at the middle point upon an elevated seat. Before the Sanhedrin idolatrous persons, false prophets, priests, etc., were tried. Stephen appeared before it (Acts 6. 12), and Paul (Acts 22. 30, etc). It also heard appeals from the inferior courts, and decided upon religious questions. The names of some of the members of the Sanhedrin that tried Christ have been preserved.

Cross. [Lesson XI.] Three sorts of crosses were used by the Romans as instruments of capital punishment: 1. One shaped something like our letter **X** and called in later centuries Saint Andrew's cross. 2. One shaped like a **T**, which has been named by Christian writers Saint Anthony's cross. 3. One made like St. Anthony's cross, but the upright post projecting above the cross bar, so that the prisoner's "accusation" could be fastened upon it. This last variety is the "Latin

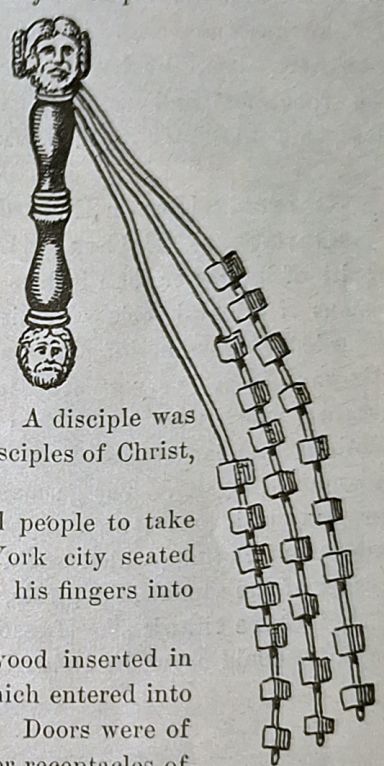
cross" of Christendom; and on this sort of cross Jesus is supposed to have died. Crucifixion was regarded as a most shameful instrument of death, and was seldom used but for the vilest criminals and for slaves. Often the victim was compelled to carry his cross to the place of execution. Sometimes he was nailed to the wood, sometimes bound to it. Death did not usually come for three or four days, during which time the victim suffered from thirst, starvation, sleeplessness, and fever.

Cruse. [Lesson I.] A small bottle or vase.

Cup. [Lesson VII.] At the passover feast four small cups of wine, mixed with twice its amount of water, were used.

Cy-re'ni-an. [Lesson XI.] A native of Cyrene, the chief city of Libya, in northern Africa.

Da'vid. [Lessons II, IV.] The greatest of Hebrew kings, and one of the greatest monarchs of history. He was the youngest son of Jesse of Bethlehem. His career as an independent chieftain, then as king of Judah, then as king of the Ten Tribes also, and finally as emperor of all the nations between Egypt and Asia Minor and from the Mediterranean to the Euphrates, is full of romantic incident. His musical skill was famous. He was a man of intense nature, flagrant sins, and profound spiritual experiences. As the founder of the great Hebrew dynasty and the champion of Jehovah his name came to be typical of much that was sacred to the mind of the Jew. The phrase "son of David" became almost equivalent to a royal title; it expressed a claim to the crown with a similar meaning to that which afterward clustered about "a Stuart" in Scotland and "a Bonaparte" in France. The promised Messiah was to be descended from David.



A ROMAN SCOURGE.

Disciples. [Lessons I, II, VII, VIII, IX.] This is a common name applied to the twelve apostles in their attendance upon Jesus. A disciple was simply a learner. There were many besides the apostles who were disciples of Christ, and John the Baptist and the learned rabbis also had disciples.

Dish. [Lesson VII.] In the Orient it is common for several people to take food from one dish. I have seen a family of Italians in New York city seated around a large earthenware dish of maccaroni, each in turn putting his fingers into the dish and helping himself.

Door. [Lesson V.] The ancient door moved on pivots of wood inserted in sockets in the lintel and threshold. The lock was a wooden slide which entered into a hole in the doorpost, and was moved by a wooden key and string. Doors were of brass or iron only when they served as security for fortified places or receptacles of treasure.

Dove. [Lessons II.] First mentioned in Gen. 8. Its rapidity of flight, beauty of plumage, harmlessness, mournful voice, simplicity, and residence in rocks and valleys, are mentioned in the Scripture. It is a symbol of purity, gentleness, and fidelity. According to the Mosaic ritual it was a clean bird, and was offered in sacrifices, especially by the poor. Doves are still domesticated in many parts of the East.

Dove selling. [Lesson II.] The constant demand for sacrifices in the temple in Jerusalem gave rise to a lucrative trade. Pilgrims from all over the world came to keep the passover. They could not bring with them the animals to be sacrificed, and looked for them near at hand. The priests gave up to the merchants one of the courts of the temple, and doubtless fattened their own purses by the rents of the stalls to "them that sold doves." Wine, salt, oil, oxen, and sheep were also "sold and bought in the temple."

Elders. [Lesson X.] One of the three classes of which the Sanhedrin was composed; the others being chief priests and scribes. The Hebrew word, like its English equivalent, means "old man." It is interesting to observe the testimony which various languages give to the wisdom of age. Seignior, senator, alderman, elder, all have the same original meaning—that of wise old man.

Exchangers. [Lesson VI.] Money-lenders who sat at tables or counters, from which their Greek name was given—"*counter-sitters.*"

Father. [Lessons III, VIII, XII.] This was the term by which Jesus loved to speak of God and his own relations to God. We follow our Lord's example, and call the first Person of the mysterious Holy Trinity "our Father."

Feast, Feast of unleavened bread. [Lessons III, VII.] The passover, the greatest festival of the Jews.

Gal'i-lee. [Lessons II, III, XII.] The most northerly of the three sections into which Palestine was divided in our Lord's day. Most of it was west of the Jordan and of the "Sea of Galilee," although it included most of the level coastland on the east of the sea, which it ran right around, and it extended from Samaria northward to Cœlesyria. The youth and early manhood of our Lord were spent in this province, and most of his intimate friends were Galileans—a fact which intensified the prejudice of the Jerusalem ecclesiastics against him. Tiberias was its capital, and Nazareth, Cana, and Capernaum were among its cities. It was one of the richest and most beautiful portions of Palestine, and Josephus estimated its population at from two to three millions. Its remoteness from Jerusalem, the head-center of Hebrew religion, thought, refinement, and wealth, led to a certain roughness and rusticity, to a degree of lawlessness, also, which subjected Galileans, as a class, to contempt. Galilee was under the rule of Herod Antipas, as tetrarch, or (by courtesy) king.

Garden. [Lesson IX.] GETHSEMANE, which see.

Garments, Clothes. [Lesson II.] Clothing in the East holds a more direct relation to the wealth of its owner than it does with us; it tells more about its owner, too, for each of the many divisions of oriental society are distinctly marked by peculiarities of dress. A white garment was often regarded as a symbol of purity and joy (see Rev. 3. 4; 7. 13). The garments that were spread "in the way" by a "very great multitude" were probably tunics, loose outer mantles, sometimes of rich texture, which were readily laid aside during active exercise. For people thus to turn their costliest clothing into carpets for Him whom they regarded as their rightful king was a token of the most abandoned loyalty. The garments of Jesus were divided among the executioners. All the personal property of a convict was supposed to belong to those who put him to death. They cut in pieces articles of clothing which would not be ruined by such partition, but which soldier should become the owner of the sandals, the girdle, and the turban was decided by casting lots.

"Gave thanks." [Lesson VII.] A familiar act of devotion introductory to Jewish meals, and which should never be omitted by Christians. Our Lord seems to have scrupulously observed it when he presided at the table.

"THE ROCK OF THE APOSTLES," GETHSEMANE.

Geth-sem'a-ne. [Lesson VIII.] An orchard of olives, east of the Kidron, at the foot of the Mount of Olives, to which the Saviour was accustomed to go for retirement. The present inclosure called Gethsemane must be near to the place consecrated by Christ's sufferings.

Ghost. [Lesson XII.] The principle of life. To yield up the ghost is to die. Shakespeare and other English writers use ghost as synonymous with spirit.

Gos'pel. [Lesson I.] The revelation and dispensation which God has sent to men through Christ. Its system of doctrine is to be preached to every creature.

Greek. [Lesson XII.] The language of scholars throughout the world in our Lord's day, and the common language of many Palestinians. The inscription on the cross would not have been widely intelligible if it had not been written in Greek as well as in Latin and Hebrew.

Greeks. [Lesson III.] Not natives of Greece necessarily, but Gentiles who spoke the Greek language and followed Greek customs. The men mentioned in our lesson reverenced Jehovah, and had abandoned idolatry, but had not been formally adopted as Hebrews.

Heaven, Heavens. [Lessons III, V, VI, X.] In Jewish speech these words sometimes referred to the visible sky, sometimes to the unseen world. Paul's expression, "the third heaven," is thus explained by Grotius: "The Jews divided the heavens into the air, or atmosphere, where the clouds gather; the firmament, where the sun, moon, and stars are fixed; and the upper heaven, which is the abode of God and his angels." See KINGDOM OF HEAVEN.

THE GARDEN OF GETHSEMANE.

He'brew. [Lesson XII.] The language of the Hebrews. It was chosen, with Latin and Greek, for the inscription on our Lord's cross, because it was familiar to the common people of Jerusalem.

Her'od. [Lesson XI.] Herod Antipas, the son of Herod the Great by Malthace. Matthew and Luke call him, after the manner of the Romans, a tetrarch, namely, governor of the fourth part; Mark calls him, after the manner of the Jews, a king. When Herod the Great died his dominion was divided, and Galilee and Perea became the inheritance of Herod Antipas. Herod Antipas first married the daughter of Aretas, "king of Arabia Petrea;" afterward, when sojourning with his brother Philip in Rome, he contracted an incestuous marriage with Philip's wife, Herodias, who was his own niece. John the Baptist denounced this crime with such vigor that it became necessary for Herodias to bring about the prophet's death if she would secure her own place as queen. King Aretas avenged the insult to his daughter by invading the dominions of Herod, and defeated him with great loss. To Herod Antipas our Lord was sent for examination when Pilate heard that he was a Galilean. Like his father, he was fond of building cities and palaces. Being in high favor with the emperor Tiberius, he gave the name Tiberias to the city he built on Lake Gennesaret. He was at once ambitious and cowardly. Our Lord characterized him as a "fox." In A. D. 38 he again went to Rome, hoping to secure the title of king, but he had fallen from favor, and was condemned to perpetual banishment near the city which is now Lyons, in France.

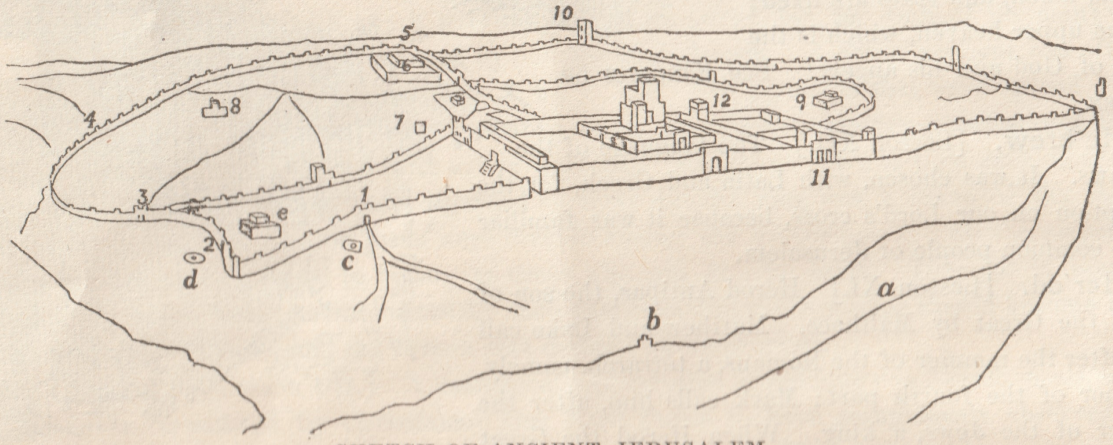
High priest. [Lessons IX, X.] The head of the Jewish system of priesthood (Lev. 21. 10). In consecration (Exod. 29. 4–35), dress (Exod. 39. 1–31), and functions, he differed from the ordinary priest. He entered yearly into the holy of holies (Lev. 16; Heb. 9. 7, 25), guarded the temple from profanation, and was its general overseer (2 Kings 12. 10), took the lead in ecclesiastical and civil affairs, was the president of the Sanhedrin (Acts 5. 17), and performed other services. His work is regarded as typical of Christ's priesthood. The history of the high priesthood covers some fifteen hundred years and a succession of at least eighty high priests, from Aaron (Exod. 28. 1) to Phannias. In our Lord's day appointment to the high priesthood was made by Roman authority.

Hosanna. [Lesson II.] A Hebrew phrase, which means, "Save, we beseech thee!"

Hour. [Lessons III, V, VIII, XII.] The early Jews seem to have divided the day into four (Neh. 9. 3) and the night into three watches (Judg. 7. 19). Later they made division of the day into twelve hours (Matt. 20. 1–10), having, perhaps, learned the practice from the Babylonians during the captivity. These twelve hours were reckoned from sunrise to sunset. The third hour was, therefore, nine o'clock; the sixth hour, noon; and the ninth hour, three o'clock. The Romans reckoned (as we do) twice from midnight to noon, and from noon to midnight, and some have thought that John's gospel follows this method. The Jewish night was divided into watches like the Greek and Roman. In each of these watches a sentinel stood on guard. After the Roman supremacy the watches were four in number. They were designated by their numerical order, or by the terms "even," "midnight," "cock-crowing," "morning" (Mark 13. 35). By "evening" is meant the first of these watches.

Hymn. [Lesson VII.] The hymn that our Lord and his disciples sang at the Last Supper is supposed to have been what the Jews called the "hallel," a sacred song made up from Psalms 113 to 118.

Je-ru'sa-lem. [Lesson II.] This ancient capital of the Holy Land stands in Judea, directly west of the north end of the Dead Sea. In our Lord's day it had become one of the world's holy places, revered by thousands of devout Gentiles as well as by all Hebrews. To it every year people flocked by the hundred thousand to celebrate the national festivals. In the close neighborhood of this city Jesus was



SKETCH OF ANCIENT JERUSALEM.

crucified and rose from the dead; here, by his direction, the preaching of the Gospel was begun; and here the disciples waited for the descent of the Holy Spirit, which fitted them to carry that Gospel to the ends of the earth. The destruction of Jerusalem by Titus was one of the most awful events in history. Its modern Arabic name is El Khuds—The Holy.

Je'sus. The proper name of our Redeemer, so called because he saves his people from their sins. It is a modification of the name Joshua, and was in common use among the Jews. Jesus was the Messiah promised of God. "Christ" is a designation of the divine office of our Saviour which gradually came to be used as a sort of official title. It is not a name. The life of Jesus on earth may be divided into nine periods: 1. The period of Preparation, from his birth at Bethlehem to his baptism in Jordan. 2. The period of Inauguration, from the baptism to the rejection at Nazareth (Luke 4). 3. The period of early Galilean Ministry, from the rejection at Nazareth to the Sermon on the Mount. 4. The period of the later Galilean Ministry, ending with the feeding of the five thousand. 5. The period of Retirement, ending with the final departure from Galilee. 6. The period of Judean Ministry, from the Feast of Tabernacles to the Feast of Dedication. 7. The period of Perean Ministry, from the Feast of Dedication to the anointing at Bethany. 8. The period of the Passion, one week, from the anointing to the resurrection of Jesus. 9. The period of the Resurrection, from the resurrection to the ascension.

Jew, Jews. [Lessons IX, XII.] This name, now commonly applied to all Israelites, was used at first to designate the descendants of Judah. The "Jews" to whom Caiaphas gave counsel, and whose officers bound Jesus, and of whom the disciples were afraid, were the ecclesiastical rulers of

the nation, "chief priests" and their friends. The "Jews" who appear in the account of the day of Pentecost were members of what was called the Dispersion, that more influential half of the Hebrew race which was spread through "every nation under heaven."

John, The Gospel of. [Lessons III, IX.] John was the son of Zebedee and Salome, and the brother of James. He was a Galilean and a fisherman on the lake, and a man apparently of some wealth (Mark 1. 20). His mother was one of those who ministered to our Lord of their substance (Luke 8. 3; 23. 55; Mark 16. 1; John 19. 27). He was apparently a disciple of John the Baptist (chap. 1. 41), but followed Jesus from the first; so we have in chapters 2–5 events which happened before the records of the other evangelists begin. He was the disciple "whom Jesus loved" (chaps. 13. 23; 19. 26; 20. 2; 21. 7, 20, 24), and as such was favored with a peculiar closeness of intimacy with our Lord (Mark 5. 37; Matt. 17. 1, 26, 37; John 19. 17). So John is further mentioned in Acts 3. 8, 14–25; in Gal. 2. 9; and Rev. 1. 9. John's object in writing his gospel is set forth in the preface (chap. 1. 1–14) and chapter 20. 30, 31—it is the *incarnation of the Word and the glorification of the Word incarnate.* This is shown by the testimony of John himself, recorded in chapters 1–3; by the miracles of Christ in chapters 2–9; by his conflict with the Jews in chapters 5–12; by his own discourses in chapters 13–17; by his sufferings, death, and resurrection in chapters 18–21. There are many indications of the writer having been an eyewitness of what he records. In the last chapter it is plain that he is one of the seven enumerated in verse 2 (compare verses 20 and 24), and no one of them but the son of Zebedee fulfills all the conditions requisite. John's gospel was probably the latest of the four.

Jo'seph of Ar-i-ma-the'a. [Lesson XII.] A man of wealth and a member of the Sanhedrin. His deep piety led him to "wait for the kingdom of God," and, having heard of our Lord's death, to summon courage and "crave his body" from Pilate. He took the body from the cross, swathing it in fine linen, and, with Nicodemus, sprinkled it with myrrh and aloes, and conveyed it to his own tomb, hewn out of the rock in his own garden.

Ju'das Is-car'i-ot, Ju'das. [Lessons I, VII, IX.] "The son of Simon" (John 6. 71). One of the twelve, and steward and almoner for the rest. "He carried the bag." For thirty pieces of silver he betrayed his Lord, of which act he bitterly repented, and "went out and hanged himself" (Matt. 27. 5).

King of the Jews. [Lesson XII.] To understand the hostility of the priests and of Herod, and the wavering of Pilate, it is necessary to recall the fact that the dynasty founded by David had sat on the throne for more years consecutively than most of the dynasties known to the ancient world. Herod might well be jealous of one who claimed to be descended from the greatest of Hebrew kings. A little later than this a Roman emperor thought it worth his while to arraign the descendants of David, fearing lest they might lay claim to their ancient prerogatives. Pilate, like every Roman provincial governor, had to take care of Roman interests, and was intent also on taking care of his own; friendship with Herod, popularity with the Jews of Judea, peaceful relations with the hierarchy, and loyalty to Rome—all these were necessary to his continued hold of his position. As for the chief priests, they had formed an alliance with Rome, and were for the time being hostile to everything that might seem to incline toward insurrection.

Kingdom of heaven. [Lesson VI.] This expression is used by Matthew where the other gospel writers use the "kingdom of God." The thought, if not the phrase, was familiar to the Jews, whose ideal government was neither a republic nor a kingdom, but what has been called a theocracy, that is, a government by God. When David and Solomon and their successors reigned they were regarded by their subjects much as Roman Catholics now regard the pope—as vicegerents of God. One of many rebellions which tore up Galilee and Judea about the time of our Saviour had for its watchword, "No king but God." Jesus made "the kingdom of heaven" his watchword, but he never defined the phrase; and a careful reading of the gospels shows that it was used by him and his disciples with at least six different meanings—it refers to the presence of the Messiah on earth; to his second coming; to his steady influence on the human heart; to the Church of Christ as an organization; to the Church of Christ as a faith, an invisible bond; to the life eternal. In our two lessons it has been well defined as God's administration of justice under the Messiah's reign.

"LAMPS," OR TORCHES.

Lamps. [Lesson V.] "In the utterly dark streets of an Asiatic city everyone who goes forth at night is expected, and in modern Jerusalem is strictly required, by the authorities, to carry a light."—*Broadus.* The weddings of the East are generally held in the late evening. The "lamps" probably were rods wrapped at the end with tow. Dr. Edersheim describes a torch which consisted of a cup or deep saucer, containing pitch, or oil, and a wick, which was fastened by a pointed bottom into a long wooden pole.

Lat'in. [Lesson XII.] The popular language of Rome, and the "official language" of the Roman empire.

"Lifted up." [Lesson III.] Probably our Lord's hearers well understood this terrible phrase. The sight of criminals suffering crucifixion was familiar in that day.

Linen. [Lesson XII.] Linen was in extensive use among the Jews, and was highly valued. The temple veil (2 Chron. 3. 14), the garments of the priesthood (1 Chron. 15. 27), and of the dead (John 20. 6) were made of it. The best linen was made in Egypt, since that territory produced the finest flax.

Luke, The Gospel of. [Lessons XI, XII.] The third canonical gospel was written by Luke, the companion of Paul, and probably on the suggestion and with the assistance of the great apostle. There is much in the work that indicates his influence. Probably the material of the work was gathered during the two years of Paul's imprisonment at Cæsarea, A. D. 59–61; and the gospel may have been completed during Paul's imprisonment in Rome. Jesus appears in its pages as the perfect man, the world's Redeemer.

Mal'chus. A servant of Caiaphas, unknown but for the incident of Lesson IX, and the miracle that followed it.

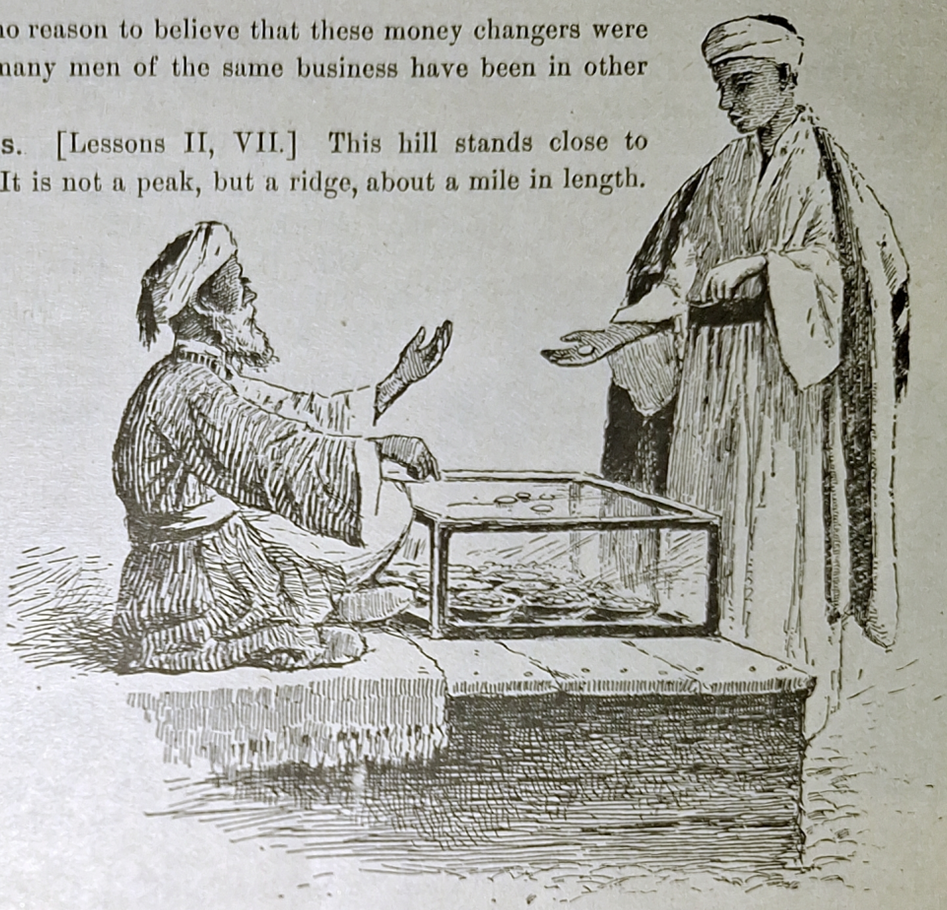
Master. [Lessons IV, VII.] A title of respect applied by the Jews to their teachers and doctors. As such it was often addressed to the Saviour. It is equivalent to Rabbi and Lord.

Mat'thew, The Gospel of. [Lessons I, II, IV, V, VI, VII, VIII, X.] The author of the first of the gospels has from the early Christian centuries been believed to be the apostle Matthew, also called Levi, and "the publican" (taxgatherer), the son of Alpheus (Mark 2. 14), and so the brother of James the Less. He is supposed by some to have written his gospel in Hebrew originally, but this is highly doubtful, as Hebrew was no longer the spoken language of Palestine. He probably wrote for the use of Jewish Christians; thus he is very careful to show that Jesus was the Messiah of the Jews, and that certain events in his life had been foretold by the prophets. Gentile readers, however, were also contemplated (chap. 1. 23; 27. 8, 33, 46). To this evangelist we owe the Sermon on the Mount (chaps. 5, 6, 7), the charge to the apostles (chap. 10), many of the parables in chapter 13, that of the unmerciful servant (chap. 18), and some of those in chapters 21–25.

Money changers. [Lesson II.] The pilgrims to Jerusalem in passover time came not only from every part of the Holy Land, but from distant nations. They came with gifts to the temple, but brought them in the coinage of the countries they had left. Worshipers, however, were required to pay the temple fees in Hebrew coin. One of the reasons why Syrian, Egyptian, Greek, and Latin money could not be accepted in the temple was because it was stamped with the symbols of heathen worship. To turn the money of the visitors into Hebrew coin money changers established themselves in the courts of the temple beside the dove sellers, and exacted a fee for the accommodation. To call the temple a den of thieves was no exaggeration. To exact this fee was in itself a breach of the

holy law, and we have no reason to believe that these money changers were more scrupulous than many men of the same business have been in other great cities.

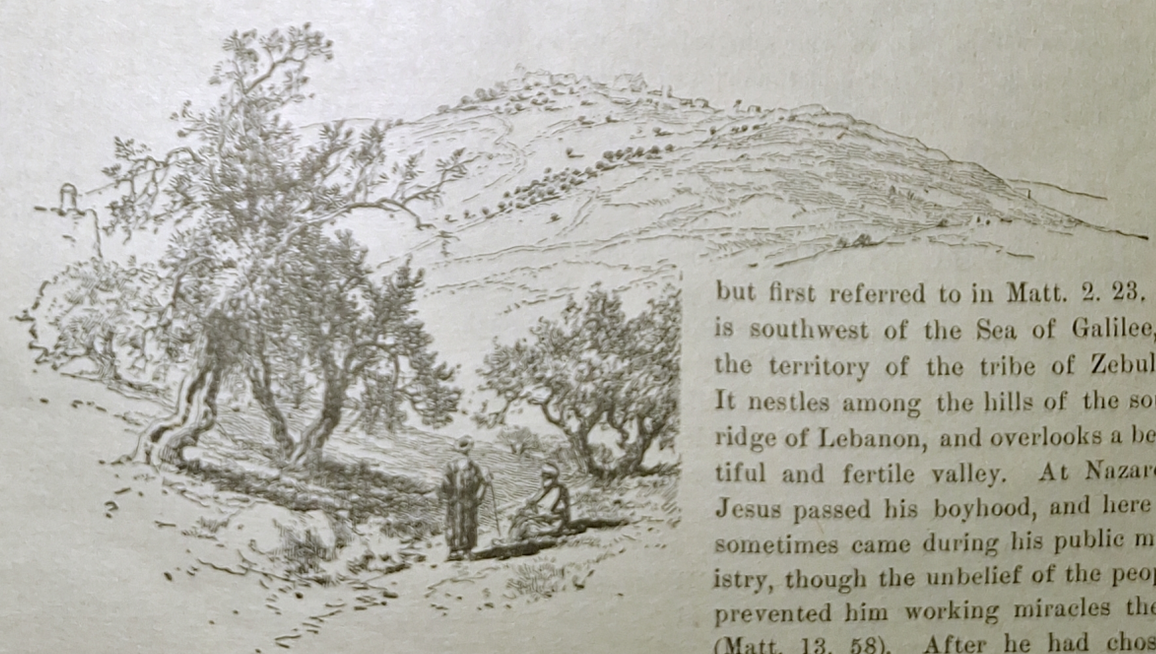
Mount of Olives. [Lessons II, VII.] This hill stands close to Jerusalem, eastward. It is not a peak, but a ridge, about a mile in length. It rises about four hundred and fifty feet higher than the temple inclosure. Bethany, Bethphage, Gethsemane, and other sacred sites were on its sides or near its base.



A MODERN MONEY CHANGER.

Murder. [Lesson XI.] The Jewish law distinguished between manslaughter and deliberate murder. For one who was guilty of unintentional homicide cities of refuge were provided (Num. 25. 6), though the avenger might slay him if he overtook him on the way (Deut. 19. 6). Intentional murder was considered one of the most heinous crimes (Num. 35. 33; Deut. 19. 13), and was punishable with death (Exod. 21. 12). From this fate neither the cities of refuge, if the crime be proven by two witnesses (Num. 35. 19–30), nor the altar of the Lord (Exod. 21. 14; 1 Kings 2. 28–34) could save the criminal. Nor might money be taken as a satisfaction (Num. 35. 32).

Naz'a-reth. [Lesson II, IX.] A town of lower Galilee, not mentioned in the Old Testament, but first referred to in Matt. 2. 23. It is southwest of the Sea of Galilee, in the territory of the tribe of Zebulun. It nestles among the hills of the south ridge of Lebanon, and overlooks a beautiful and fertile valley. At Nazareth Jesus passed his boyhood, and here he sometimes came during his public ministry, though the unbelief of the people prevented him working miracles there (Matt. 13. 58). After he had chosen Capernaum as his own city, he was,



THE MOUNT OF OLIVES.

however, known as "The Prophet of Nazareth" (Acts 2. 22), and his disciples as "Nazarenes" (Acts 24. 6). The present town, *en-Nasirah* or *Nasrah*, has from five thousand to six thousand inhabitants, and is an important center.

Neighbor. [Lesson IV.] The Pharisee restricted the word to mean his own kinsman or friend. Christ taught that every man in the whole world is one's neighbor.

Ninth hour. [Lesson XII.] About three o'clock. See HOUR.

ANOINTING THE FEET.

Oil. [Lesson V.] Olive oil; it was extracted from the fruit in a press, mortar, or mill, or by the feet (Mic. 6. 15). It was kept in carefully-cleansed jars, and was an extensive article of trade (2 Chron. 2. 10); used for food, illumination, as a cosmetic, for medicinal purposes, worship, and consecration.

Oint'ment. [Lesson I.] A cosmetic, for funeral, medicinal, and ritual purposes; liquid perfume; a preparation of essential oils of highly-prized flowers. One who mixed ointments was called an "apothecary." In the early Church the practice of anointing the dead was long continued.

Outer darkness. [Lesson VI.] The lonely and dangerous outside. In the East the streets are not lighted, and it is not safe to be upon them at night. The contrast here is with the brilliant festivity within the walls of the mansion.

Palace. [Lesson X.] The word means "court," and refers to the open place in the center of the mansion around which, throughout the Orient, the rooms are placed.

Parable. Parables were illustrative stories. They may have been founded on fact; they may not have been. They were a favorite method with our Saviour of teaching.

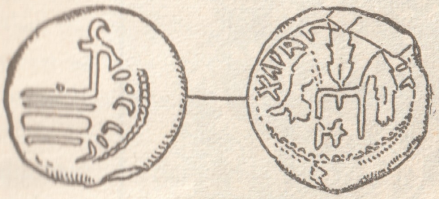
Passover. [Lesson VII.] The great feast of the Jews, in commemoration of their departure from Egypt, when the destroying angel who cut off the firstborn of the Egyptians was made to *pass over* the residences of the Jews harmlessly. A victim was upon that occasion slain by divine command, and his blood stricken on the two doorposts and upon the lintel, or top crosspiece, as a sign that the house was the abode of an Israelite. See Exod. 12. 1–30. In annual commemoration of this the passover rites were appointed. "The order of the paschal supper was as follows: (1) The supper opens with a glass of wine mingled with water, preceded by a blessing, and followed by washing of the hands. (2) Giving of thanks and eating of the bitter herbs. (3) Bringing in of the unleavened bread, the sauce, the lamb, and the flesh of the chagigah (which was an additional offering of flesh, eaten with the passover), and thank offerings. (4) Benediction. The bitter herbs dipped in the sauce are eaten. (5) The second cup is mixed, and the father explains to his children the origin of the feast. (6) The first part of the hallel (Psalms 113 and 114) is sung, prayer offered, and the second cup drank. (7) The father washes his hands, takes two loaves of bread, breaks one and blesses it, takes a piece, and, wrapping it in the bitter herbs, dips it in the sauce and eats it with thanksgiving. Giving thanks, he then eats of the chagigah, and, again giving thanks, eats of the lamb. (8) The meal continues, each eating what he pleases, but eating last of the lamb. After this was consumed no more was eaten. (9) He washes his hands and takes the third cup after giving thanks. (10) The second part of the Hallel (Psa. 115–118) is sung. (11) The fourth cup is taken and sometimes a fifth. (12) The supper concludes with the singing of the great hallel (Psa. 120–127)."—*S. F. Andrews.* Like other Jews (like Jesus and the twelve) the chief priests began their passover meal after sunset on Thursday, when the sacred Nisan 15 began. Judas surprised them with his sudden information, and they left the meal to hurry to Gethsemane. They brought Jesus to Pilate about 3 A. M., Friday, and hoped to finish the feast before daybreak (John 18. 28). But their eagerness to destroy the true passover lost them the type.

Pe'ter. [Lessons VIII, IX, X.] The son of Jonas (John 21. 15), a brother to Andrew of

Bethsaida in Galilee; he resided at Capernaum with his wife and mother-in-law (Matt. 8. 14, 15). He became one of the earliest and most influential apostles of our Lord. His original name was Simon; "Peter" was given to him by Jesus as better expressing his character. He had all the splendid virtues and all the weaknesses of a passionate nature. He, together with James and John, became peculiarly intimate with Jesus, and was with him at the transfiguration, in Gethsemane, and on other occasions of unusual importance. His activity among the early churches is a matter of important record. Papal authorities claim that he was Bishop of the Church at Rome. Two epistles bear his name. According to tradition he was martyred at Rome in the Neronian persecution, about the time of Paul's death, in fulfillment of John 21. 18, 19. Origen states that he was crucified with his head downward. Our picture is copied from a very ancient medallion.

ST. PETER.

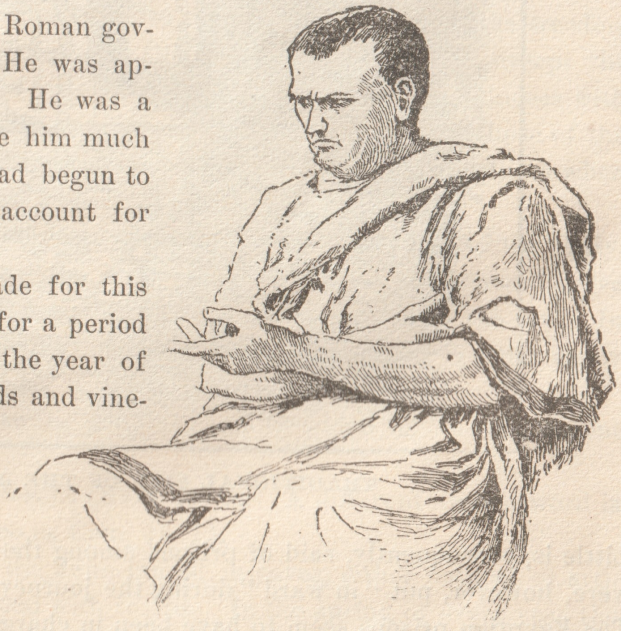
Phar'i-see. [Lessons IV, IX.] An ecclesiastical party among the Jews in the days of Jesus. They were not "schismatics;" they did not form a separate Church, as the Methodists and Presbyterians have done in later days; but they formed a clearly defined sect in the heart of the existing Church, much as the High Church party exists in the Episcopal Church. They stood for all ancient traditions and forms, and controlled most of the "rabbinical teaching," most of the scholarship and thought of their day. As partisans they were disposed to act together, and were often felt in "politics;" but the priestly party at the time of Christ was not under their control, and the chief priests were all of them Sadducees, members of a sect that was the deadly antagonist of the Pharisaic party. In their enmity to Christ, however, these two antagonistic parties acted together. The Pharisees were intolerant, aristocratic, and disposed to be rebellious against the Roman government, but most of them were intensely religious, though their religion was of a bigoted and unreasoning type.



A COIN OF PILATE'S.

Phil'ip (THE APOSTLE). [Lesson III.] A citizen of Bethsaida, who became one of our Lord's earliest apostles. According to tradition he preached in Phrygia and died at Hierapolis. A man evidently of plain, practical sense. Little is known of his life.

Pi'late (PONTIUS). [Lesson XI.] The sixth Roman governor of Judea, who delivered Jesus to death. He was appointed A. D. 25, in the twelfth year of Tiberius. He was a despotic man, and the turbulence of the Jews gave him much trouble. His political power at the Roman court had begun to lessen at the time of our Lord's trial, which may account for the undue influence of the threats of the Jews.



AN IMAGINARY PORTRAIT OF PONTIUS PILATE.

Poor. [Lesson I.] Special provision was made for this class by the Mosaic law. Land could only be sold for a period of years, and was returned to its original owner in the year of jubilee (Lev. 25. 23–28). The gleanings of the fields and vineyards (Lev. 19. 10) were given to them with the harvest of the seventh year (Exod. 23. 11). Usury was also prohibited in their cases (Exod. 22. 26, 27); permanent slavery was forbidden (Lev. 25. 39–42; Deut. 15. 12–15); and wages were to be paid them daily (Lev. 19. 13). Judges were to do them justice (Psa. 82. 4), and God himself is represented as their protector (Prov. 14. 31). Among the early Christians kindness to the poor was regarded as a special virtue (Acts 10. 2; Heb. 6. 10).

"Prince of this world." [Lesson III.] "The title 'prince of this world' was the regular rabbinic title for Satan, whom the rabbins regarded as the ruler of the Gentiles, the Jews not being included in this kingdom."—*Watkins.*

Prison. [Lesson XI.] Imprisonment was not prescribed as a punishment in the Mosaic law.

TRADITIONAL SITE OF THE JUDGMENT HALL, JERUSALEM.

Little is, consequently, said of prisons among the Hebrews till the times of the kings. Two persons were, however, put "in ward" during the journey through the wilderness (Lev. 24. 12; Num. 15. 34). The Egyptian prisons seem to have been in charge of military officers (Gen. 40. 3). Dry wells or pits were sometimes used as places of imprisonment (Gen. 37. 24; Jer. 38. 6, 13). Under the Jewish kings the prison formed a part of the palace (Jer. 32. 2). This was also the case under the Herods. The fortress of Antonia, at Jerusalem, was used by the Romans as a prison (Acts 23. 10), and the prætorium or judgment hall at Cæsarea (Acts 23. 35). The sacerdotal authorities also had a prison at Jerusalem (Acts 5. 18–23).

Prophets. [Lesson II.] Men inspired by God, particularly in the Old Testament dispensation, to foretell future events. The prophetic order was reformed by Samuel. Prophets were raised

up by Jehovah as occasion required, and were sent to convict of sin, to call to reformation, to instruct kings, and to pronounce upon nations the divine judgments. They received their messages from God, sometimes in trances, visions, and dreams. The Old Testament contains the writings of sixteen Hebrew prophets. Of these Isaiah, Jeremiah, Ezekiel, and Daniel are called the greater prophets. The rest are the minor prophets. All bore witness (Acts 10. 43) to Christ.

Rulers. [Lessons XI, XII.] Officers of the Jewish synagogue who had charge of its various affairs. Sometimes there seem to have been several rulers in a synagogue (Acts 13. 15), sometimes but one.

A RULER.

Sad'du-cees. [Lesson IV.] "This was the name of one of the most influential sects among the Jews in our Lord's time. The Jewish authorities state that this name, which they write *Tsedukim*, is derived from *Tsadok* (Zadok), and that the Sadducees were the followers of a rabbi of that name who taught that 'there was nothing for them in the world to come.' But it is more probable, from their constant connection with the priests, that the name of the Sadducees was derived from the more famous Zadok, who became high priest in the reign of King Solomon (1 Kings 2. 35). We read of the distinction of his descendants as 'the sons of Zadok' and 'the priests the Levites of the seed of Zadok, even as late as the description of Ezekiel's temple' (Ezek. 40. 46; 44. 15). The probability of this priestly descent of the sect of Sadducees is strengthened by the way in which they are mentioned in Acts 5. 17: 'Then rose up the high priest, and all that were with him (which is the sect of the Sadducees).' The derivation which makes their name the plural of the Hebrew adjective *Tsaddik*, righteous, has not much authority to support it. The teaching of the Sadducees is partly described (Acts 23. 8). They 'say that there is no resurrection, neither angel, nor spirit.' In addition to this they attached no authority to the oral law, while the Pharisees maintained that the greater portion thereof had been transmitted to them from Moses. The Sadducees also taught the doctrine of the freedom of the will of men. The statement that they rejected the Old Testament Scriptures except the Pentateuch has no confirmation in Josephus, and has arisen from a confusion of the Sadducees with the Samaritans. Josephus says: 'Their doctrine is accepted only by a few, but yet by those of the greatest dignity,' a statement fully borne out by the influential position in which we find them when the history of the Acts opens."—*Lumby.*

Scribes. [Lessons II, X.] An order among the Jews after the captivity, devoted to the study, copying, and exposition of the law. As time went on "the words of the scribes" were honored above the law, and to offend against them was regarded as a greater crime than a breach of the law. In their teachings they often evaded the plainest duties and tampered with conscience. We can easily understand why they were denounced by our Lord along with the Pharisees.

Scrip'ture. This had become in our Lord's time the general name by which the Old Testament was known.

Sedition. [Lesson XI.] An insurrection is meant (Mark 15. 7). A different Greek word is employed in Gal. 5. 20, which means "divisions." So in Rom. 16. 17.

Sepulcher. [Lesson XII.] In ancient times the Jews buried in caves, either natural or artificial; and the hills around Jerusalem are honeycombed with tombs. In the spring of every year the graves were whitened with a kind of chalk so that they might be easily seen and avoided, for to touch one was ceremonial defilement. The tombs hewn out of rock were frequently closed with a flat circular stone set in a groove, which could be rolled to and from the entrance. The impress of an official seal on the edge of this circular stone would make it a crime to roll it back. The women, when they approached, evidently did not know of the Roman guard set to watch the tomb. On the question of the locality where Jesus was buried opinions are divided, but some of the best authorities prefer the place known as the Grotto of Jeremiah, north of Jerusalem.

Silver. [Lesson I.] This precious metal was used in very early times for ornaments (Gen. 24. 53), vessels (Gen. 44. 2; Num. 7. 13), articles for the tabernacle and temple (Exod. 26. 19, etc.; 1 Chron. 28. 15), trumpets (Num. 10. 2), chains (Isa. 40. 19), and crowns (Zech. 6. 11). Idols were also made of it (Exod. 20. 23; Hos. 13. 2), and silver shrines for Diana (Acts 19. 24). But silver was chiefly used as a medium of exchange. A piece of silver was probably a shekel of silver of the value of fifty cents. Spain furnished most of the silver used by the ancients.

Si'mon the Leper. [Lesson I.] A friend of Jesus, living in Bethany, who (apparently) made a supper for Jesus in his own home just before the crucifixion.

Si'mon (THE CYRENIAN). [Lesson XI.] A Jew of Cyrene, in North Africa.

Si'mon Pe'ter. [Lesson IX.] See PETER.

Si'on. [Lesson II.] The same as Zion—one of the hills on which Jerusalem was built, and poetically used for the great Jewish capital and for the entire nation.

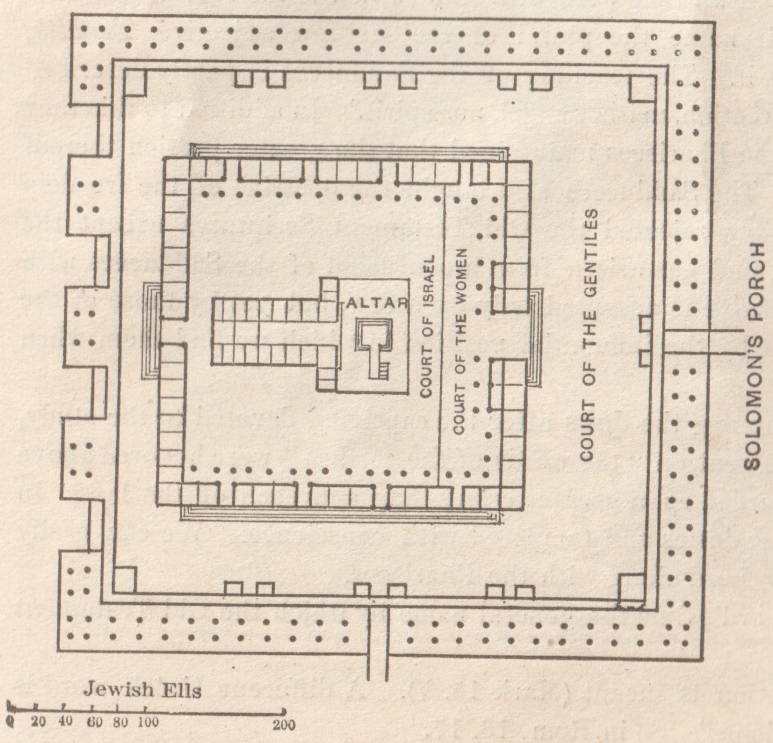
Sixth hour. [Lesson XII.] See HOUR.

Son of God. [Lesson X.] This title was assumed by Jesus in his relation to the Father, and was used against him in accusation and scorn by his enemies.

Son of Man. [Lessons III, V, VII, VIII.] This was a favorite appellation by which Jesus designated himself in his relation to the race. He was the Perfect Flower of humanity.

Supper. [Lesson VII.] The Lord's Supper was instituted at the passover, of which Jesus partook with his disciples in Jerusalem, perhaps on Mount Zion. It was on the evening of Thursday in passover week, which legally was a part of Friday. The Lord's Supper is a sacrament representing a memorial of Christ's death, and a pledge of consecration to his service.

Talents. [Lesson VI.] A measure of wealth. How much a talent was cannot with certainty be told. But each man received a sum equal to his ability as a man of affairs.



PLAN OF HEROD'S TEMPLE.

Temple. [Lessons II, X.] The great center of worship in Jerusalem, built first by Solomon, rebuilt by Zerubbabel, and greatly enlarged and enriched by Herod.

Thieves. [Lesson II.] The Mosaic law was severe in its enactments regarding theft. He who resisted a robber even to the death was guiltless. Fourfold and fivefold restitution was required (Exod. 22. 1–4). A sevenfold restitution is also mentioned (Prov. 6. 31).

Unleavened bread. [Lesson VII.] Bread baked without the use of any fermenting material, in thin cakes or wafers—as was done at the first passover in Egypt. The first day of unleavened bread was the fourteenth of Nisan, the month corresponding to our April.

Usury. [Lesson VI.] The Revised Version gives the better translation, "interest." At first the offspring or increase of capital was called *usury*, because it was the sum paid for the use of money.

Vinegar. [Lesson XII.] A thin, sour wine much used by laborers and by the Roman soldiers (Num. 6. 3). Its great acidity (Prov. 10. 26) made it a not very pleasant drink. Like the Roman *posca*, however, it was much used for sopping bread (Ruth 2. 14).

Wheat. [Lesson III.] The most important of all grains in Palestine. It was sown late in the fall, plowed or trodden into the ground (Isa. 32. 20), and harvested in May. The grain was separated from the husks by throwing the whole against the wind. The grain by this process fell in a

heap by itself, while the chaff was blown away. The favorite time for winnowing was evening, when there was often a breeze (Ruth 3. 2).

Witness, Witnesses. [Lesson X.] Under the Mosaic law the testimony of at least two witnesses was necessary to conviction (Deut. 17. 6; John 8. 17; Heb. 10. 28). False witnesses were to suffer the punishment which would have been inflicted upon the accused (Deut. 19. 16–19). The Greek word for witness is *martyr*, and the idea is that such a one testifies his belief in the Gospel by personal suffering (Acts 22. 20; Rev. 2. 13).

Zeb'e-dee. [Lesson VIII.] A fisherman of Galilee, the father of the apostles James and John. He lived either at or near Bethsaida.

The Circumstances of This Service made it especially noteworthy. 1. It was *in an hour of need*, when enemies were more numerous than friends (verses 3-5). Precious is the friend who stands beside us when foes gather around. 2. It was *a public service* with many witnesses; an act of open confession: far better than a gift sent in private. For example, Gabriel Max's painting, "The Last Token"—a girl in the amphitheater, with lions around, sees a rose which her lover (who does not confess Christ) has dropped at her feet. 3. It was *in the face of criticism:* the indignation of the narrow-minded disciples (verses 8, 9). But Mary never thought of the scornful looks around as she brought her offering. 4. It was *in an hour of opportunity* soon to be lost (verse 11). "Me ye have not always." If she had delayed, the deed of love might never have been wrought. Let us grasp at opportunities of doing good ere we lose them. 5. It was *in strong contrast with the conduct of another* (verses 14-16). While Judas was covetous Mary was generous. One was a traitor, the other a loyal friend. The two acts are like light and darkness.

Lesson I.—January 6.

JESUS ANOINTED AT BETHANY.—Matt. 26. 6-16.

READ Matt. 26. 1-6.

COMPARE Mark 14. 1-11; John 12. 1-11.

6 Now when Jesus was in Bethany, in the house of Simon the leper,

7 There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat *at meat.*

8 But when his disciples saw *it*, they had indignation, saying, To what purpose *is* this waste?

9 For this ointment might have been sold for much, and given to the poor.

10 When Jesus understood *it*, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

11 For ye have the poor always with you; but me ye have not always.

12 For in that she hath poured this ointment on my body, she did *it* for my burial.

13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.

14 Then one of the twelve, called Judas Iscariot, went unto the chief priests,

15 And said *unto them*, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

16 And from that time he sought opportunity to betray him.

Golden Text.—She hath done what she could.—Mark 14. 8.

Time.—Saturday evening (probably April 1, A. D. 30).

Place.—Bethany, a suburb East of Jerusalem.

Readings for Each Day.

Monday, Jesus Anointed at Bethany, Matt. 26. 6-16. *Tuesday*, A sinner's gratitude, Luke 7. 36-47. *Wednesday*, The good part, Luke 10. 38-42. *Thursday*, Duty to the poor, Deut. 15. 7-11. *Friday*, He first loved us, 1 John 4. 9-19. *Saturday*, All for Christ, Phil. 3. 1-12. *Sunday*, A costly gift, John 12. 1-11.

Helps from the Revised Version.

Verse 7: *cruse* instead of "box;" *exceeding* instead of "very;" *and she poured it upon his head.*
Verse 10: *But Jesus perceiving it said unto them.*
Verse 12: *poured* instead of "hath poured;" *upon* instead of "on;" *to prepare me for burial.*
Verse 13: *that also which this woman hath done shall be spoken of for a memorial of her.*
Verse 14: *who was called.*
Verse 15: Omit "unto them." *What are ye willing to give me? And they weighed unto him thirty pieces of silver.*
Verse 16: *to deliver him unto them.*

Other Helps to Study.

I. AN EXPRESSION OF LOVE, verses 6-9. **6. Bethany**, a small town on the eastern slope of the Mount of Olives, and now almost in ruins, was made forever famous by the presence of Jesus. **Simon the leper**—Nothing is known of him beyond this fact, but he was now probably cured, or else there would have been no gathering at his house. Perhaps he was cured by Jesus; if so, the feast was prompted by gratitude. **7. A woman having an alabaster box**—The woman was Mary, sister of Lazarus (John 12. 3). The box was in fact a small vase with a long neck, which was broken, and from which the ointment poured forth. **Very precious**—That is, very costly. **Poured it on his head**—An Eastern custom and a mark of respect. **8. They had indignation**—Judas, the traitor, felt keenly and spoke promptly. He

was narrow-minded and covetous. When one begins to censure, others take it up. **This waste**—Judas figured that the ointment cost three hundred pence, which might have been given to the poor; but read John 12. 6 and see his character.

II. Our Lord's Valuation of Love, verses 10-13. **11. Me ye have not always**—It was well to honor Christ during the brief life he spent on earth. **13. Be told for a memorial of her**—This verse is a prophecy which is rapidly being fulfilled. She is memorable for her act of affection. Her deed is linked with the memory and work of the Saviour.

III. One Awful Result of the Absence of Love, verses 14-16. **14. The chief priests**—Leaders of the Jewish people. **15. What will ye give me**—The question marks the greedy nature of Judas; He loved money more than he loved the Master. **Thirty pieces of silver**—A small reward; about fifteen dollars. That was about the price of a slave in those days. **16. Sought opportunity**—Some time when the crowd would not be following Jesus.

Lesson Hymn.

[*Hymnal: No.* 896. *Tune: Return. C. M.*]

Hymn 896 from Methodist Hymnal. C. M. Tune, Return.

She loved her Saviour, and to him Her costliest present brought;
To crown his head, or grace his name, No gift too rare she thought.

So let the Saviour be adored, And not the poor despised;
Give to the hungry from your hoard, But all, give all to Christ.

But give to Christ alone thy heart, Thy faith, thy love supreme;
Then for his sake thine alms impart, And so give all to him.

Study at Home.

QUESTIONS.

1. An Expression of Love, verses 6-9.
Where was Bethany?
In whose house was Christ?
Who was the woman spoken of in verse 7?
What motive influenced her to pour the ointment on Christ's head?
Why were the disciples indignant?
What would they have done with the ointment?
Did they understand the motive of the woman's conduct?

2. Our Lord's Valuation of Love, verses 10-13.
What rebuke did he give his disciples?
What was the good work wrought?
Why should she have made the costly sacrifice?
Does one who is generous to his friends therefore rob the poor?
What was the character of the Gospel to be preached?
What is meant by the words "a memorial of her?"

3. One Awful Result of the Absence of Love, verses 14-16.
To whom did Judas Iscariot go?
What did he say?
What prompted him to this utterance?
What was the covenant made?
Which was worse, Judas or the chief priests?
Was Judas responsible for his covetous nature?

The Superintendent's Questions.

1. Where was Jesus at the time of this lesson? *In Bethany, in the house of Simon the leper.* 2. What did the woman with the alabaster box do with it? *She poured the ointment of it on the Saviour's head.* 3. Why did she do this? *Because of her affection and gratitude.* 4. What did the disciples say? *"To what purpose is this waste?"* 5. What was the eulogy of Jesus? Golden Text: *"She hath done what she could."*

Questions for Written Answers.

1. Why were the disciples indignant?.....
.....
2. Should all we save be given to the poor?.....
.....
3. When shall the good we do in private have a reward? .....
.....

Questions from the Catechism.

1. Who made you? God. 2. Who is God? The Creator of all things. 3. What is God? An uncreated Spirit.

Parallel Passages.—See Mark 11. 1-19; Luke 19. 29-44; John 12. 12-16. This occurrence is one of the few that are related in all the gospels. To compare the accounts is an interesting task. Luke's narrative, to which our attention is especially directed by the Lesson Committee, is the most graphic of the four. Only Matthew tells us that the children in the temple joined in the acclamations; John describes the crowd of friends which poured forth from Jerusalem to meet Jesus; only Luke recalls the interference of the Pharisees, our Lord's reply, his lament over the city, and his prophecy of its destruction. If we had only the records of Matthew and Luke we should suppose that our Lord cleansed the temple on the day when he entered Jerusalem, but Mark distinctly states that the cleansing occurred on the next day. The definiteness and precision with which John dates the supper and triumphal entry greatly help in harmonizing the four narratives.

Lesson II.—January 13.

THE TRIUMPHAL ENTRY.—Matt. 21. 1-17.

COMPARE Luke 19. 29-44. MEMORIZE verses 9-11.

6 And the disciples went, and did as Je'sus commanded them,

7 And brought the ass, and the colt, and put on them their clothes, and they set *him* thereon.

8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strewed *them* in the way.

9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of Da'vid: Blessed *is* he that cometh in the name of the Lord; Hosanna in the highest.

10 And when he was come into Je-ru'sa-lem, all the city was moved, saying, Who is this?

11 And the multitude said, This is Je'sus the prophet of Naz'a-reth of Gal'i-lee.

12 And Je'sus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves,

13 And said unto them, It is written, My house shall be called the house of prayer, but ye have made it a den of thieves.

14 And the blind and the lame came to him in the temple; and he healed them.

15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of Da'vid; they were sore displeased,

16 And said unto him, Hearest thou what these say? And Je'sus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

17 And he left them, and went out of the city into Beth'a-ny; and he lodged there.

Golden Text.—Blessed is he that cometh in the name of the Lord.—Matt. 21. 9.

Time.—Sunday morning, April 2, A. D. 30.

Places.—Mount of Olives. The two "multitudes"—one approaching the city, the other coming out to welcome them—probably met near to the Golden Gate. The temple is the third scene, and the story ends in Bethany.

Readings for Each Day.

Monday, The Triumphal Entry, Matt. 21. 1-17. *Tuesday*, "Thy King cometh," John 12. 12-19. *Wednesday*, The prophecy, Zech. 9. 9-17. *Thursday*, Rejoicing and weeping, Luke 19. 37-48. *Friday*, Hypocrisy in worship, Jer. 7. 8-16. *Saturday*, In the name of the Lord, Psa. 118. 19-29. *Sunday*, The heavenly triumph, Rev. 5. 6-14.

Helps from the Revised Version.

Verse 6: *did even as Jesus appointed* instead of "did as Jesus commanded."
Verse 7: *garments* instead of "clothes;" *he sat* instead of "they set him."
Verse 8: *the most part of the* instead of "a very great;" insert *and* before "others;" omit "down;" *spread* instead of "strewed."
Verse 9: Insert *him* after "before."
Verse 10: *stirred* instead of "moved."
Verse 11: *multitudes* instead of "multitude;" *This is the prophet, Jesus, from Nazareth of Galilee*, instead of "This is Jesus the prophet of Nazareth of Galilee."
Verse 12: *entered* instead of "went;" insert *the* before "doves."
Verse 13: *he saith* instead of "said;" *a house* instead of "the house;" *make* instead of "have made;" *robbers* instead of "thieves."
Verse 15: *But* instead of "And;" *that were crying* instead of "crying;" *moved with indignation* instead of "sore displeased."
Verse 16: *are saying* instead of "say;" *did ye never read* instead of "have ye never read."
Verse 17: Insert *forth* before "out;" *to* instead of "into;" omit *he* before "lodged."

Other Helps to Study.

I. THE FULFILLMENT OF PROPHECY (Introductory), verses 1-5.

II. THE PLAIN PEOPLE GREET JESUS, verses 6-11. **8. A very great multitude**—For it was at the time of the passover feast, and the city was crowded with pilgrims. **Spread their garments**—An act of honor such as subjects paid to a king. A Greek and Roman custom, as we strew flowers. **9. Hosanna**—A Hebrew word which means "Save now," which came through the Jewish ritual and is a word of honor. **Son of David**—Which points to Jesus as the Messiah. **In the name of the Lord**—That is, as an ambas-

sador. **In the highest**—That is, in the highest heavens. **11. Prophet of Nazareth**—Which town was his early home. His greatness was seen, yet not fully seen.

III. HOSTILITY TO JESUS IN THE TEMPLE, verses 12-16. **12. The temple**—That is, the "third" temple built by Herod the Great on the place where stood the first, or Solomon's temple. **Cast out all them that sold and bought**—He did it to make clear that the temple should be a sacred place and not a market place. **The money changers**—Their business was to change foreign coin brought by the pilgrims, for only Jewish coin could be received into the sacred treasury. **Doves**—Used in sacrifice by the poor. **13. Den of thieves**—A strong contrast to the words "house of prayer." **14. He healed them**—The healing was proper for the temple, for it was built for purposes of mercy, not for trade. **15. Sore displeased**—That is, greatly displeased. Why were they? Because the spirit of Christ was not their spirit. Christ's character and behavior rebuked their own. **16. Have ye never read**—He referred them to Psa. 8. 2. A rebuke by Christ of the priests and scribes, who spent their lives in the study of the law and ought to have known its meaning.

IV. THE TOWN OF FRIENDS, verse 17. Where Martha, Mary, and Lazrus lived.

Lesson Hymn.

[*Hymnal: No.* 883. *Tune: Miriam.* 7, 6.]

When, his salvation bringing, To Zion Jesus came,
The children all stood singing Hosanna to his name;
Nor did their zeal offend him, But as he rode along,
He let them still attend him, And smiled to hear their song.

And since the Lord retaineth His love to children still,
Though now as king he reigneth On Zion's heavenly hill,
We'll flock around his banner, We'll bow before his throne,
And cry aloud, "Hosanna To David's royal Son."

Study at Home.

QUESTIONS.

I. THE FULFILLMENT OF PROPHECY (Introductory), verses 1-5.
What command did Jesus give to his disciples?
What were they to say to anyone who would question them?
What prophecy was here fulfilled?
Was Jesus a prophet?

II. THE PLAIN PEOPLE GREET JESUS, verses 6-11.
Who greeted Jesus?
What method did they take to greet him?
What cry did they raise?
In what light did they regard Jesus?

III. HOSTILITY TO JESUS IN THE TEMPLE, verses 12-16.
Whom did Jesus find in the temple?
What right had he to drive the traders from the temple?
Why were the chief priests displeased?
How did Jesus and they differ in spirit?

IV. THE TOWN OF FRIENDS, verse 17.
Where was this town?
Why is it famous in history?
Is friendship a virtue?
How did Jesus show his friendship for the family at Bethany?

The Superintendent's Questions.

1. Into what place did Christ make a triumphal entry? *Into Jerusalem.* 2. What was the mark of Christ as a king? *Meek and gentle.* 3. How did the people receive him? *With great rejoicing.* 4. What was the question of many? *Who is this?* 5. What is the GOLDEN TEXT? *"Blessed is he that cometh in the name of the Lord."*

Questions for Written Answers.

1. What was the purpose of the traders in the temple?.....

.....

2. In what sense are churches sacred places?.....

.....

3. What is the meaning of the word "Hosanna?".....

.....

Questions from the Catechism.

4. Where is God? God is everywhere. 5. What does God know? God is all-wise; he knoweth all things, even the thoughts of our hearts. 1 John 3. 20. 6. What can God do? God is almighty; he doeth whatsoever he will.

Greeks That Went Up To Worship were "proselytes of the gate," men who abandoned idolatry and who reverenced Jehovah, without, however, having been adopted formally as Hebrews by the rite of circumcision. Candace's eunuch in Acts 8 was another such "Greek." Gentiles frequently sent burnt offerings to the temple; and Josephus tells us that one of the earliest provocations which led to the disastrous war with the Romans and the destruction of Jerusalem was a refusal by certain priests to accept sacrifices at the hands of Gentiles. Dr. Leonard Bacon has very ingeniously pressed the theory that these Greeks came, as representatives of Abgarus, an Asian king, to formally invite Jesus to leave Jewry (where his mission had seemed to be a failure), and to preach his doctrine of love and self-sacrifice where it would be warmly welcomed. This is a fascinating theory, and, if adopted, would explain some strange features in the narrative: the hesitancy of Philip, the implied importance of an errand that brought Andrew and Philip together to Jesus, and, most of all, the tone of majestic solemnity in which Christ uttered his answer, and the contents of that answer. Indeed, it sheds a beautiful light on the entire incident. But it is only a theory. The pretended letter of Abgarus and the reply of Jesus, recorded by Eusebius, are pronounced apocryphal by all historical critics; and the words of the original indicate that it was the habit of these Greeks to "come up to worship at the feast."

Lesson III.—January 20.

GREEKS SEEKING JESUS.—John 12. 20-33.

READ Mark 11. 12-18; John 12. 20-50. MEMORIZE verses 32,33.

20 And there were certain Greeks among them that came up to worship at the feast:

21 The same came therefore to Phil'ip, which was of Beth-sa'i-da of Gal'i-lee, and desired him, saying, Sir, we would see Je'sus.

22 Phil'ip cometh and telleth An'drew: and again An'drew and Phil'ip tell Je'sus.

23 And Je'sus answered them, saying, The hour is come, that the Son of man should be glorified.

24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will *my* Father honor.

27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

28 Father, glorify thy name. Then came there a voice from heaven, *saying*, I have both glorified *it*, and will glorify *it* again.

29 The people therefore that stood by, and heard *it*, said that it thundered: others said, An angel spake to him.

30 Je'sus answered and said, This voice came not because of me, but for your sakes.

31 Now is the judgment of this world: now shall the prince of this world be cast out.

32 And I, if I be lifted up from the earth, will draw all *men* unto me.

33 This he said signifying what death he should die.

Golden Text.—We would see Jesus.—John 12. 21.

Time.—The Greeks visited Jesus either on the evening of the triumphal entry into Jerusalem, or (more probably) just before he left the temple.

Place.—The temple in Jerusalem.

Readings for Each Day.

Monday, Greeks Seeking Jesus, John 12. 20-33. *Tuesday*, Unbelief, John 12. 34-41. *Wednesday*, Evil cast out, Eph. 2. 1-10. *Thursday*, Greeks believing, Acts 17. 1-12. *Friday*, True service, Matt. 10. 34-42. *Saturday*, The reward of service, John 17. 13-26. *Sunday*, Wise men seeking Jesus, Matt. 2. 1-12.

Helps from the Revised Version.

Verse 20: *Now* instead of "and;" *those* instead of "them;" *went* instead of "came."

Verse 21: *these therefore came* instead of "The same came therefore;" *asked* instead of "desired."

Verse 22: *Andrew cometh, and Philip, and they tell* instead of "and again Andrew and Philip tell."

Verse 24: *grain* instead of "corn;" *earth* instead of "ground;" insert *by itself* before "alone;" *beareth* instead of "bringeth forth."

Verse 25: *loseth* instead of "shall lose."

Verse 26: *the Father* instead of "my Father."

Verse 28: *There came therefore a voice out of heaven.*

Verse 29: *multitude* instead of "people;" *had thundered* instead of "thundered;" *hath spoken* instead of "spake."

Verse 30: *hath not come for my sake* instead of "came not because of me."

Verse 32: *myself* instead of "me."

Verse 33: Insert *But* before "This;" *by what manner of death* instead of "what death."

Other Helps to Study.

I. JESUS SOUGHT BY GENTILES, verses 20-22. **20. Certain Greeks**—Men of Greek blood who had given up idolatry and yet were not fully Jews, but they believed in the one God of Israel. **At the feast**—

Feast of the passover. **21. Came. . . to Philip**—His name is a Greek name, therefore, perhaps, they came to him. **We would see Jesus**—Not only see him, but hear his teachings. Whether Jesus met them or not is not recorded.

II. JESUS LIFTED UP TO BE HIMSELF GLORIFIED, verses 23-26. **23. The hour is come**—The hour, not of earthly triumph, but of earthly sorrow ending in the death upon the cross. **Should be glorified**—The path of the cross, though dark, proved to be the path of glory ending in light. **24. A corn of wheat**—That is, a kernel or grain of wheat. **If it die, it bringeth forth much fruit**—This is the law of the harvest. It is the law of the moral world as well as the material. Death may end in more abundant life. **25. Loveth his life shall lose it**—This is true of the intensely selfish man. A worldly life is not a spiritual nor an eternal one. **He that hateth his life**—That is, counts it of little worth compared with the high interests of the eternal life. **26. Follow me**—That is, not simply walk after Christ, but live in his spirit. **If any man serve me, him will my Father honor**—As God exalteth his Son, who was patient to death, so he will exalt the true disciples of Christ.

III. JESUS LIFTED UP TO GLORIFY THE FATHER, verses 27, 28. **27. Now is my soul troubled**—Soul here is in contrast with the word "spirit" to mark the sensitive part of one's nature. **Father, save me from this hour**—His possible prayer, but he was submissive to the Father's will. **For this cause**—That which sustained him was the feeling that he was patient in suffering. It was the will of the Father. **28.** The victory now comes to Jesus—the victory through prayer. The glory of God shines out in the atonement of Christ.

IV. JESUS LIFTED UP TO GLORIFY MAN, verses 29-33. **29.** The different nature of the people shows that some were more spiritually minded than others. **30. For your sakes**—That Jesus might be honored by the people. **31. Now**—That is, at the period of his suffering and resurrection. **Prince of this world**—That is, Satan, who ruled the earth through the fall of the first Adam, and will be ruled by the triumph of the second Adam, Jesus Christ. **32. Will draw all men unto me**—The cross is the powerful magnet which attracts human hearts. Christ draws, not compels. His life and death were impelled by love for a sinful race, and as the race feels this it turns in affection to him.

Lesson Hymn.

[*Hymnal: No.* 213. *Tune: Eucharist. L. M.*]

Lord Jesus, when we stand afar And gaze upon thy holy cross,
In love of thee and scorn of self, O may we count the world as loss.

O holy Lord! uplifted high With outstretched arms, in mortal woe,
Embracing in thy wondrous love The sinful world that lies below!

Give us an ever-living faith To gaze beyond the things we see;
And in the mystery of thy death Draw us and all men after thee!

Study at Home.

QUESTIONS.

I. JESUS SOUGHT BY GENTILES, verses 20-22.

What kind of Gentiles were these who sought Jesus?
What was their purpose in coming to the Jewish feast?
What did they say to Philip?
Why did they wish to see Jesus?
Who told Jesus of their wish?

II. JESUS LIFTED UP TO BE HIMSELF GLORIFIED, verses 23-36.

What did Jesus mean when he said, "The hour is come?"
How did it apply to Christ?
How does a man lose his life by loving it?
How can a man hate his life in this world?
What is meant by the phrase, "Follow me?"

III. JESUS LIFTED UP TO GLORIFY THE FATHER, verses 27, 28.

Why was the soul of Christ troubled?
What is the "cause" spoken of in verse 27?
What was the prayer of Christ in verse 28?
How was the Father's name glorified by the suffering of Christ?

IV. JESUS LIFTED UP TO GLORIFY MAN, verses 29-33.

For whose sake came the voice from heaven?
How can Satan be cast out?
What mode of death did Jesus allude to in verse 32?
How does Christ draw all men?
Do you feel the attractive power of the Christ?

The Superintendent's Questions.

1. Whom did the Greeks wish to see? GOLDEN TEXT: "*We would see Jesus.*" 2. What hour did Jesus say had come? *The hour that he should be glorified.* 3. What is the law of the natural and moral world? *Death through sacrifice brings forth life abundantly.*

Questions for Written Answers.

1. What prompted the Greeks to see Jesus?.....
.....
2. What does the selfish man lose?.....
.....
3. What does the sacrificing man gain?.....
.....

Questions from the Catechism.

7. How long has God existed? God is eternal; he has lived always, and will live forever. 8. What is the character of God? "God is love." 1 John 4. 8. 9. Is God holy? God is holy; he hateth all workers of iniquity. Psa. 5. 5.

Explanatory Facts.—*Why had he who in youth grew in favor with men as well as with God, and of whose teachings a little before this it was written, "The common people heard him gladly," come to be so hated?* Virtue is always admired till it rebukes vice, then it is hated by the vicious. Our Lord's sinless youth was a beautiful sight; therefore he grew in favor with men. His mature teachings were full of tender sympathy with suffering, and of hot indignation against oppression; therefore the suffering and oppressed multitudes heard him gladly. But sin everywhere, high and low, was sternly antagonized by Jesus, and impenitent sinners inevitably hate their rebuker. *Why were the religious teachers of the nation especially opposed to Jesus?* Judea at this time was a sort of religious aristocracy. The high priests (Sadducees) and the scribes and rabbis (mostly Pharisees) were equally ostentatious, equally ambitious for money, reverence, and power, equally unscrupulous, and steadily growing worse. Hardly any crime or vice could be publicly condemned without the religious teachers of the nation wincing. *Why were fierce political antagonists so ready to unite against Jesus?* This has been already partly answered. It was an instinct of self-defense that brought about their union. If the masses should obey our Lord's precepts, neither Pharisees nor Sadducees could long maintain their eminence.

Lesson IV.—January 27.

CHRIST SILENCES THE PHARISEES.—Matt. 22. 34–46.

READ Matt. 21. 19–22. 46. MEMORIZE verses 37–40.

34 But when the Phar'i-sees had heard that he had put the Sad'du-cees to silence, they were gathered together.

35 Then one of them, *which was* a lawyer, asked *him a question*, tempting him, and saying,

36 Master, which *is* the great commandment in the law?

37 Je'sus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the first and great commandment.

39 And the second *is* like unto it, Thou shalt love thy neighbor as thyself.

40 On these two commandments hang all the law and the prophets.

41 While the Phar'i-sees were gathered together, Jesus asked them,

42 Saying, What think ye of Christ? whose son is he? They say unto him, *The son* of Da'vid.

43 He saith unto them, How then doth Da'vid in spirit call him Lord, saying,

44 The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

45 If Da'vid then called him Lord, how is he his son?

46 And no man was able to answer him a word, neither durst any *man* from that day forth ask him any more *questions*.

Golden Text.—What think ye of Christ?—Matt. 22. 42.

Time.—Tuesday, April 4, A. D. 30.

Place.—In one of the courts of the temple at Jerusalem.

Readings for Each Day.

Monday, Christ Silences the Pharisees, Matt. 22. 34–46. *Tuesday*, Questioners rebuked, Luke 20. 19–26. *Wednesday*, The scribe's reply, Mark 12. 28–37. *Thursday*, The great commandment, Deut. 6. 1–13. *Friday*, Love for others, Lev. 19. 9–18. *Saturday*, The old commandment, 2 John. *Sunday*, Convincing words, John 7. 32–46.

Helps from the Revised Version.

Verse 34: *But the Pharisees, when they heard, gathered themselves together* instead of "they were gathered together."
Verse 35: *And* instead of "Then;" omit "which was;" omit "and saying."
Verse 37: *And he* instead of "Jesus."
Verse 38: *great and first* instead of "first and great."
Verse 39: *And a second like unto it is this.*
Verse 40: *hangeth the whole law* instead of "hang all the law."
Verse 41: Insert *now* before "while;" insert *a question* after "asked them."
Verse 42: Insert *the* before "Christ."
Verse 43: Insert *the* before "spirit."
Verse 44: *put* instead of "make;" *underneath thy feet* instead of "thy footstool."
Verse 45: *calleth* instead of "called."
Verse 46: *one* instead of "man."

Other Helps to Study.

I. THE SADDUCEES SILENCED BY JESUS, verse 34. **34. Put the Sadducees to silence**—By the wisdom with which he answered their question. The Pharisees and Sadducees were sects of the Jews at enmity, but now united against Jesus.

II. LOVE IS THE FULFILLING OF THE LAW, verses 35–40. **35. A lawyer**—That is, a scribe or writer who studied the Mosaic law, which he wrote out and commented upon. **A question, tempting him**—Or testing him. The lawyer does not appear to have had any evil intent. **36. Which is the great commandment**—A question much disputed. The Talmud says there were six hundred commandments, but the question was as to the greatest. **37. Thou shalt love the Lord thy God**—The greatest commandment, so great that it includes all others. The answer came from Deut. 6. 45. **With all thy heart, . . . soul,**

and . . . mind—That is, with the entire nature. This is the great commandment. It is the only commandment, in the sense that all others are included in it and may be derived from it. **39. Love thy neighbor**—This is like the first, for it is drawn from it. **As thyself**—Not more than thyself, though there is little danger of that. The command is against selfishness, and prompts a kindly feeling toward others. A helping hand is to be stretched out to the needy. **40. All the law and the prophets**—The law and the prophets are joined to show the whole of the revelation of the divine law in the Old Testament. The law was given by God, and the work of the prophets was to explain it, apply it, and enforce it.

III. THE PHARISEES SILENCED BY JESUS, verses 41-46. **41. Jesus asked them**—He had a right to question and thus silence them. **42. What think ye of Christ**—That is, Messiah, which is the Hebrew word for the Greek word Christ. **The son of David**—A traditional answer. The Pharisee never paused to think whether it contained the whole truth or only a part of it. **43. In spirit**—That is, under inspiration. Jesus assumed that David was the author of Psa. 2, that David was guided by the divine Spirit, and that the subject of the psalm was not merely an earthly king of David's house, but the coming Christ. **44. On my right hand**—Which was the place of honor. **Thy footstool**—The ancient victor put his foot on the head of the subdued foe to show his own supreme power. **45. How is he his son**—The thought is that Christ is the son of David, but more than that and different from that, else why should David call him Lord? What was the meaning of so lofty a title? The deeper meaning of Scripture the Pharisees had not, and so, convinced of ignorance, they took refuge in silence.

Lesson Hymn.

[*Hymnal: No.* 540. *Tune: Habakkuk. C. P. M.*]

O Love divine, how sweet thou art! When shall I find my willing heart All taken up by thee?
I thirst, I faint, I die to prove The greatness of redeeming love, The love of Christ to me.

God only knows the love of God; O that it now were shed abroad In this poor stony heart!
For love I sigh, for love I pine; This only portion, Lord, be mine; Be mine this better part.

Study at Home.

QUESTIONS.

1. THE SADDUCEES SILENCED BY JESUS, verse 34.
   Who were the Sadducees?
   How had Jesus put them to silence?
2. LOVE IS THE FULFILLING OF THE LAW, verses 35-40.
   What was the work of the Jewish lawyer?
   What is the force of the phrase "tempting him?"
   Why was he anxious to find out the great commandment?
   What do you know about the law here spoken of?
   How can we love God whom we have not seen?
   Why should we love him?
   With what intensity should we love him?
   How can we show our love to him?
   How may it be increased in the soul?
   How should we love our neighbor?
   Who is our neighbor in Scripture teaching? (Luke 10. 37.)
3. THE PHARISEES SILENCED BY JESUS, verses 41-46.
   What question did Jesus ask?
   What is the meaning of the word Christ?
   Who was David?
   What do we mean by the expression "in spirit" in verse 43?
   What do the words "right hand" and "footstool" here signify?
   What is the meaning of the question in verse 45?
   Why was no man able to answer him a word?

The Superintendent's Questions.

1. What was the question of the lawyer? "*Which is the great commandment?*" 2. What was the answer? "*Thou shalt love the Lord thy God.*" 3. Whom did the Pharisees say that Christ was? *The Son of David.* 4. What was the question of Christ to the Pharisees? GOLDEN TEXT: "*What think ye of Christ?*"

Questions for Written Answers.

1. Why is the commandment to love God the greater?.....
.....
2. How can our love to God be increased?.....
.....
3. Name any way in which we can show love to our neighbor?.....
.....

Questions from the Catechism.

10. Is God merciful? "The Lord is merciful and gracious, slow to anger, and plenteous in mercy." Psa. 103. 8. 11. Is God just? The Lord is just, rewarding the righteous and punishing the wicked. 12. Is God true? He is "the God of truth." Isa. 65. 16. He "cannot lie." Titus 1. 2.

The Marriage Customs of the East.—"The parable of the ten virgins is based upon the marriage customs of the East, to which many allusions occur in Scripture. The essence of the marriage ceremony consisted in the removal of the bride from her home to that of her future husband. The bridegroom proceeded, late in the evening, attended by his friends, or "groomsmen" (see Judg. 14. 11; Matt. 9. 15; John 3. 29), to the bride's dwelling, where she awaited him, attired in white robes (Rev. 19. 8) embroidered with gold (Psa. 45. 13) and perfumed (Psa. 45. 8), adorned with jewels (Isa. 61. 10), and attended by her "bridesmaids" (Psa. 45. 14). The whole company then went in procession by torchlight to the bridegroom's house, being joined on the way by parties of invited guests (the virgins of the parable), all carrying torches or lamps."—*Stock.* "Music, torches, and every demonstration of joy accompanied the train. When the bridegroom's house was reached, the procession entered, including the invited guests; the door was then closed, and no one arriving subsequently was permitted to enter. The marriage contract was then signed, and the party sat down to the feast. At the close of the meal came the nuptial benediction, pronounced according to a prescribed form by the bridegroom himself. The accompanying festivities, however, lasted for days, sometimes for a fortnight."—*Abbott.*

Lesson V.—February 3.

PARABLE OF THE TEN VIRGINS.—Matt. 25. 1–13.

READ Matt. 23. 1-39; Mark 12. 41-44; Matt. 24. 1 to 25. 13. MEMORIZE verses 10–13.

1 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

2 And five of them were wise, and five *were* foolish.

3 They that *were* foolish took their lamps, and took no oil with them:

4 But the wise took oil in their vessels with their lamps.

5 While the bridegroom tarried, they all slumbered and slept.

6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

7 Then all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

9 But the wise answered, saying, *Not so;* lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

12 But he answered and said, Verily I say unto you, I know you not.

13 Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh.

Golden Text.—Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh.—Matt. 25. 13.

Time.—Probably on Tuesday, April 4, A. D. 30.

Place.—Probably the Mount of Olives.

Readings for Each Day.

Monday, Parable of the Ten Virgins, Matt. 25. 1-13. *Tuesday*, Watch! Matt. 24. 42-51. *Wednesday*, Be ye ready, Luke 12. 31-40. *Thursday*, Shut out, Luke 13. 22-30. *Friday*, Hypocrites rejected, Matt. 7. 15-23. *Saturday*, Looking and waiting, 2 Pet. 3. 8-14. *Sunday*, White raiment, Rev. 3. 1-6.

Helps from the Revised Version.

Verse 2: *And five of them were foolish, and five were wise.*
Verse 3: *For the foolish, when they took their lamps, took no oil with them.*
Verse 5: Insert *Now* before "While."
Verse 6: *But at midnight there is a cry, Behold, the bridegroom! Come ye forth to meet him.*
Verse 8: *going* instead of "gone."
Verse 9: *Peradventure there will not be* instead of "Not so; lest there be not;" omit "but."
Verse 10: Insert *away* before "to;" insert *feast* after "marriage."
Verse 11: *come* instead of "came."
Verse 13: *not* instead of "neither;" omit "wherein the Son of man cometh."

Other Helps to Study.

I. THE TEN VIRGINS, verses 1-5. **1. Then**—That is, at the Judgment Day. **The kingdom of heaven**—The coming of Christ, drawing to a close and to be delivered up to the Father. **Be likened**—Christ often used the word "like" and spoke in parables or illustrations. **Virgins**—Maids who took part in the ancient weddings. The wedding ceremony was at night, hence the lamps or torches. **To meet the bridegroom**—The bridegroom returns with the bride from her father's house to his own, where, according to Jewish custom, bridesmaids await them. **2. Wise . . . foolish**—As their conduct showed; five were prudent and looked ahead, and five did not. **3. Took no oil**—The parable should be seen and its application noted. The bride is the Church; the lamp is the lamp of holiness which the Christian is to hold before men; and the oil is the divine grace which the Holy Spirit imparts; without this the lamp would burn dimly and then expire. **5. Bridegroom tarried**—The coming of Christ to judgment may seem to be delayed, yet he will surely come. **Slumbered and slept**—Literally, became drowsy and fell asleep.

II. THE MIDNIGHT CRY, verses 6-9. **6. At midnight**—An hour least expected, when all were in deepest slumber. **The bridegroom cometh**—The cry of his attendants and all the attending crowd. **7. Trimmed their lamps**—Which had now begun to burn dimly. **8. Our lamps are gone out**—Literally, are going out. **9. Not so**—The words inserted in the English translation and necessary to complete the thought. They are spoken regretfully. Often the richest scarcely are saved, but they cannot make over their good works to the credit of others. **To them that sell**—Truth cannot be sold, but man may seek it earnestly, and in that sense may buy the truth. They may go to pastors and teachers to obtain it; they may delay until it is too late.

III. THE SHUTTING OF THE DOOR, verses 10-12. **10. The door was shut**—Preparation keeps the door open; death closes it. A wise parable to all who will heed it. **12. I know you not**—"Seek the Lord while he may be found." The promise is in this life. The closed door is a sad fact full of warning to those who delay to make ready.

IV. OUR GOLDEN TEXT, verse 13. **13. Watch therefore**—An exhortation. To be thoughtful is to be wise. Neglect is sinful. The hour of death and the day of judgment are both unknown, and we should have our lamps trimmed and burning, that is, we should be watchful.

Lesson Hymn.

[*Hymnal: No. 361. Tune: Capello. S. M.*]

Now is the accepted time, Now is the day of grace;
Now, sinners, come without delay, And seek the Saviour's face.

Now is the accepted time, The Saviour calls to-day;
To-morrow it may be too late—Then why should you delay?

Now is the accepted time, The Gospel bids you come;
And every promise in his word Declares there yet is room.

Study at Home.

QUESTIONS.

I. THE TEN VIRGINS, verses 1-5.

What is meant by the phrase "kingdom of heaven?"
To what ceremony does the parable allude?
Why were lamps needed?
What conduct marked the wise virgins from the foolish ones?
How are the wise and foolish of earth now marked out from each other?

II. THE MIDNIGHT CRY, verses 6-9.

When was the cry heard?
What was it?
What is there in this to teach us?
How can we apply the phrase "The bridegroom cometh?"
What did the wise virgins do?
What did the foolish ones say?
What advice did the wise virgins give?
What virtue are we taught by the wise virgins?
What sin are we to shun?
Where are the ignorant and foolish to go for what they need to make them wise?

III. THE SHUTTING OF THE DOOR, verses 10-12.

Whom does the bridegroom in the parable represent?
What is meant by his coming?
What is the spiritual application of the marriage in this parable?
What is meant by the phrase "the door was shut?"
How is the danger of delay in spiritual things illustrated?

IV. OUR GOLDEN TEXT, verse 13.

What did the bridegroom say in verse 12?
Why did he not know them?
What is the solemn command?
Why should we watch?
What is meant by the phrase "Son of man?"
What is the way spoken of in verse 13?

The Superintendent's Questions.

1. To what is the kingdom of heaven likened? *To ten virgins.* 2. How did they differ? *Five of them were wise, and five were foolish.* 3. When did the bridegroom come? *At an unexpected moment.* 4. Who went with him into the marriage feast? *The five whose lamps were trimmed and burning.* 5. What was said to the foolish virgins? *I know you not.* 6. What is the solemn warning? GOLDEN TEXT: "*Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh.*"

Questions for Written Answers.

1. What is the spiritual meaning of the words "oil" and "lamps?" .....

.....

2. How may we be ready to meet Christ? .....

.....

3. What is meant by the command to watch? .....

.....

Questions from the Catechism.

13. Are there more Gods than one? "There is none other God but one." 1 Cor. 8. 4. 14. Are there more persons in the Godhead than one? "There are three persons in the Godhead: the Father, the Son, and the Holy Ghost; and these three are one. 1 John 5. 7. 15. Is the Father God? "To us there is but one God, the Father." 1 Cor. 8. 6.

Analogous Parables.—"Mark (13. 34) has a brief parable with some resemblance to this, and Luke in the parable of the pounds (19. 12-27) frequently agrees verbally. The assumption that one of these parables must be a distorted form of the others is absurd. The combination of radical differences with verbal coincidences shows conclusively that our Lord was teaching complementary lessons. Dr. Bruce well points out the mutual interdependence of these three parables and that of the laborers (Matt. 20. 1-16). Justly to estimate men's works three things must be considered: 1. The quantity of work done; 2. The ability of the worker; 3. The motive. The first is taken up by the pounds, and, in conjunction with the second, in the talents, while the third forms the groundwork of the laborers."—*Moulton.*

Lesson VI.—February 10.

PARABLE OF THE TALENTS.—Matt. 25. 14-30.

[MAY BE USED AS A TEMPERANCE LESSON.]

READ Matt. 25. 14-46. MEMORIZE verses 20, 21.

14 For *the kingdom of heaven is* as a man traveling into a far country, *who* called his own servants, and delivered unto them his goods.

15 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

16 Then he that had received the five talents went and traded with the same, and made *them* other five talents.

17 And likewise he that *had received* two, he also gained other two.

18 But he that had received one went and digged in the earth, and hid his lord's money.

19 After a long time the lord of those servants cometh, and reckoneth with them.

20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

21 His lord said unto him, Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed:

25 And I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that is* thine.

26 His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed:

27 Thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury.

28 Take therefore the talent from him, and give *it* unto him which hath ten talents.

29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

Golden Text.—So then every one of us shall give account of himself to God.—Rom. 14. 12.
Time.—Tuesday afternoon, April 4, A. D. 30.
Place.—Probably the Mount of Olives.

Readings for Each Day.

Monday, Parable of the Talents, Matt. 25. 14-30. *Tuesday*, Judgment, Matt. 25. 31-46. *Wednesday*, Parable of the pounds, Luke 19. 12-27. *Thursday*, Unfaithful, Matt. 21. 33-43. *Friday*, Faithful and wise, Luke 12. 41-48. *Saturday*, Responsibility for gifts, Rom. 12. 1-13. *Sunday*, Reward of faithfulness, 2 Tim. 4. 1-8.

Helps from the Revised Version.

Verse 14: *For it is as when a man, going into another country, called his own servants.*
Verse 15: *each* instead of "every man;" *and he went on his journey.*
Verse 16: *Straightway* instead of "Then;" omit "had;" *them* instead of "the same."
Verse 17: *In like manner he also that received the two gained other two.*
Verse 18: Omit "had;" insert *the* before "one;" insert *away* before "and digged."
Verse 19: Insert *Now* before "After;" *maketh a reckoning* instead of "reckoneth."
Verse 20: Omit "so;" and "had;" insert *the* before "five;" *lo* instead of "behold;" *other* instead of "beside them;" omit "more."
Verse 21: Omit "thou;" *set thee* instead of "make thee ruler."
Verse 22: Insert *And* before "He;" omit "had;" insert *the* before "two;" *lo* instead of "behold;" *other two* instead of "two other;" omit "beside them."
Verse 23: *Set thee* instead of "make thee ruler."
Verse 24: *And he also that* instead of "Then he which;" *didst not sow* instead of "hast not sown;" *didst not scatter* instead of "hast not strewed."
Verse 25: Insert *away* after "went;" *thou hast thine own.*
Verse 26: Insert *But* before "his;" *did not scatter* instead of "have not strewed."
Verse 27: *bankers* instead of "exchangers;" omit "then;" insert *back* before "mine;" *interest* instead of "usury."
Verse 28: Insert *ye away* before "therefore."
Verse 29: *even that which he hath shall be taken away.*
Verse 30: Insert *out* after "ye;" insert *the* before "outer," and before "weeping."

Other Helps to Study.

The Parable of the Talents is to teach the duty of working while the day of life lasts. The day will end and the account will be called for.

I. THE DISTRIBUTION OF TALENTS, verses 14-18. **14. Into a far country**—Has ascended into heaven and will come again to judge the earth. **His own servants**—That is, bond-servants; slaves of the ancient world were many of them in chains, for they were captives of war. **Delivered**—Not a gift, but a trust for which account was to be given, **15. Unto one he gave five talents**—A talent was a certain large sum of money. The teaching of the parable has so impressed itself upon modern Europe that the secondary meaning given to the word talent is some natural gift in the exercise of which a man can be useful. **To every man**—To all are given some talents, but the talents vary in number and quality. It is well for the world that this is so. All talents come from God. Gifts are not bestowed in an arbitrary way. Infinite wisdom directs the great Giver. **16. Made them other five talents**—Either in the way of trade or by placing them out at interest. "The hand of the diligent maketh rich." **18. Hid his lord's money**—Only one talent, why take trouble about it? The man of many talents is apt to feel responsibility. Some who have only one grow indifferent. We are to be faithful in that which is least.

II. FIDELITY REWARDED, verses 19-23. **19. After a long time**—After a long delay, so long that perhaps the wonder was whether he would ever come. Delay was no proof that he would not return. **Cometh, and reckoneth with them**—The Son of man will come to judgment. **20. He that had received five talents came**—Came with joy, not with fear, for he could say, I have gained. **21. Well done**—We are not saved by good works, yet we shall be rewarded for the deeds done in the body. **Faithful**—Because good. A diligent spirit fills the hand with plenty. **Enter thou into the joy of thy Lord**—The command is too strong for a master to use to his slave, but here really the true meaning of the parable shines forth, for the divine Master will bid his servants share in his joy.

III. NEGLECT PUNISHED, verses 24-30. **24 He which had received the one talent**—Only one, so he thought it did not matter if he used it. He was lazy, and so he sought to lay the blame on another. **25. I was afraid**—Not because his master was a harsh tyrant, but because he had himself failed of duty. **That is thine**—Not fully the truth, for the master should have received his own with interest. **28. Take therefore the talent from him**—The faithless man is deprived of his gift. **30.** The judgment may be long delayed, but the penalty is sure to come.

Lesson Hymn.

[*Hymnal: No.* 574. *Tune: Boylston. S. M.*]

A charge to keep I have, A God to glorify;
A never-dying soul to save, And fit it for the sky.
To serve the present age, My calling to fulfill,—
O may it all my powers engage, To do my Master's will.

Arm me with jealous care, As in thy sight to live;
And O, thy servant, Lord, prepare, A strict account to give.
Help me to watch and pray, And on thyself rely,
Assured, if I my trust betray, I shall forever die.

Study at Home.

QUESTIONS.

I. THE DISTRIBUTION OF TALENTS, verses 14-18.

What did the master do?
How did this apply to Jesus and his followers?
What is the meaning of the word "talent" in the Scriptures?
What is the meaning of the word in modern conversation?
Why do not all men have the same number of talents?
Name some of the different talents?
What use was made of the five talents?
What use was made of the one talent?

II. FIDELITY REWARDED, verses 19-23.

Why did the master call to account the servants?
What is the difference between a gift and a trust?
Does God give us talents, or intrust us with them?
What, then, is our duty?
How can we increase any talents we may have?
What was the reward in the parable for faithful service?
What will be our reward for faithful service?

III. NEGLECT PUNISHED, verses 24-30.

What excuse did the man with one talent give?
Why was this excuse not a good one?
Is a poor excuse better than none?
What did the servant declare his master to be?
Why was not the servant honest?
How was his neglect punished?
Is neglect of spiritual things punished in this life?
How is it punished here and hereafter?

The Superintendent's Questions.

1. What was the law which decided the giving of the talents? *To every man according to his ability.* 2. How did the man with five talents show his ability? *He gained five talents beside them.* 3. What did the man with the one talent do? *He hid the talent.* 4. What was the commendation for rightly using the talents? *Well done, good and faithful servant.* 5. What truth does the GOLDEN TEXT teach us? *"So then every one of us shall give account of himself to God."*

Questions for Written Answers.

1. What should keep a person with talents from pride?.....

.....

2. What thought should keep a person with only one talent from despondency?.....

.....

3. When are we to render an account to God?.....

.....

Questions from the Catechism.

16. Is the Son God? "Christ is over all, God blessed forever." He is the true God. Rom. 9. 5; 1 John 5. 20. 17. Is the Holy Ghost God? The Holy Ghost is "the Eternal Spirit." Heb. 9. 14. 18. In what name are Christians baptized? In the name of the Holy Trinity—the Father, the Son, and the Holy Ghost. Matt. 28. 19.

A Comparison of the Passover with the Lord's Supper.—The passover was a memorial, and called to the mind of the patriotic Jew the most wonderful episode in the early history of his nation. Every time the feast was eaten the youngest child of the family was taught to ask the meaning of it, and the father of the family told the story of deliverance from Egyptian oppressors. The Lord's Supper is also an historical memorial. It reminds us, as oft as we eat and drink, of the wonderful experiences of Jesus during the passion week. The passover was a prophecy and a type, and to the man of spiritual insight told the wonderful story of the shedding of the blood of the Son of God for the sins of the world. The Lord's Supper is also typical, for except we eat the flesh and drink the blood of the Son of man we have no true part in the Christian dispensation. It is the emblem of the Christian's spiritual sustenance by Christ. The passover was the chief feast of the Jew. It was his bounden duty to keep it, and his character for patriotism, religion, and general good citizenship would all be lost if he failed to do so. The duty of keeping the Lord's Supper is as sacred and imperative. Christ has said, "Do this," and we are to do it with an appropriate spirit. We must renounce sin and determine to love God supremely and live in love and charity with all men. Both feasts were profoundly prophetic. They stand for that eternal banquet of which the saints in all ages will be partakers in the heavenly kingdom.

Lesson VII.—February 17.

THE LORD'S SUPPER.—Matt. 26. 17-30.

READ Luke 22. 7-30; John, chaps. 13-16. COMPARE 1 Cor. 11. 23-26. MEMORIZE verses 26-28.

17 Now the first *day* of the *feast of* unleavened bread the disciples came to Je'sus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

19 And the disciples did as Je'sus had appointed them; and they made ready the passover.

20 Now when the even was come, he sat down with the twelve.

21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23 And he answered and said, He that dippeth *his* hand with me in the dish, the same shall betray me.

24 The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

25 Then Ju'das, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

26 And as they were eating, Je'sus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body.

27 And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it;

28 For this is my blood of the new testament, which is shed for many for the remission of sins.

29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

30 And when they had sung a hymn, they went out into the mount of Ol'ives.

Golden Text.—This do in remembrance of me.—Luke 22. 19.
Time.—Thursday evening, April 6.
Place.—In and near Jerusalem.

Readings for Each Day.

Monday, The Lord's Supper, Matt. 26. 17-30. *Tuesday*, The traitor indicated, John 13. 21-30. *Wednesday*, The first passover, Exod. 12. 21-28. *Thursday*, The living bread, John 6. 48-58. *Friday*, The cup of blessing, 1 Cor. 10. 16-21. *Saturday*, In remembrance, 1 Cor. 11. 23-34. *Sunday*, The upper room, Luke 22. 7-20.

Helps from the Revised Version.

Verse 17: Insert *on* after "Now." Omit "the feast of." Omit "unto him." For "prepare," *make ready.*
Verse 20: Omit "the" before "even." For "he sat down with the twelve," *he was sitting at meat with the twelve disciples.*
Verse 21: For "did eat," *were eating.*
Verse 22: Altered to *began to say unto him every one, Is it I, Lord?*
Verse 23: For "dippeth," *dipped.*
Verse 24: Insert *even* after "goeth." For "by," *through.* For "it had been good," *good were it.*
Verse 25: For "Then," *And.* For "Master, is it I?" *Is it I, Rabbi?* For "said," *saith.*
Verse 28: For "new testament," *covenant.* For "for the," *unto.*
Verse 30: For "into," *unto.*

Other Helps to Study.

I. THE PREPARATION, verses 17-19. **17. First day of the feast of unleavened bread**—On Thursday, which was the day before the crucifixion. The feast was ordered by Moses, Exod. 12. 18. **The passover**—This was the greatest of the Jewish sacred feasts and marked the deliverance of the Jews from the bondage in Egypt. **18. The city**—That is, Jerusalem. **To such a man**—The name not given and the person is to us unknown. **My time is at hand**—Not the time, as some thought, to declare himself as an earthly king, but the time to suffer a death which would precede his heavenly kingdom. **19. Made ready the passover**—Secured the room, purchased the lamb, the bread, and the wine. The lamb was slain in the courts of the temple by the priest, and his blood sprinkled on the altar.

II. THE PASSOVER FEAST, verses 20-25. **20. Even was come**—The evening of the feast of the passover, and the twelve are the apostles. The feast opened with a prayer of thanksgiving. **21. One of you shall betray me**—A remark purposely vague, to cause searchings of heart. All had shown weakness, but could it be possible that one should fall so low? **22, 23. Lord, is it I?**—Each questioner felt his own weakness and asked in doubt yet in wonder. **And he answered**—He was more explicit, and showed the awful nature of the sin about to be committed. **24. Woe unto that man**—History has confirmed that woe, for Judas is stamped as the greatest traitor the world has ever seen. That Christ foreknew his betrayal does not justify Judas in betraying. **Good for that man if he had not been born**—It seems as though restoration for that man was forever impossible. He betrayed Christ not from impulse, but from deliberation led on by the unholy spirit of greed.

III. THE LORD'S SUPPER, verses 26-30. **26. Jesus took bread**—At the close of the feast he established a new rite. **This is my body**—Figurative language, and so the apostles must have understood, for they saw Jesus and they ate without questioning. He showed in the act of breaking the bread that his body was soon to be broken upon the cross. Error has crept into some branches of the Church by seeing or trying to see more in the words than the record implies. **28. My blood of the new testament**—That is the new covenant made by God with men and in contrast with the old covenant which was made with Moses. It is a reference to Exod. 24. 4-8. Jesus was the mediator of the new covenant as Moses was of the old. **29. New with you in my Father's kingdom**—A figurative phrase, and means the wine of the new joy which he will share with his disciples when they shall meet in the kingdom of glory and meet around the heavenly Father's table. **30. Had sung a hymn**—It is the only case on record where the "Man of Sorrows" joined in sacred song. It was customary to close the passover feast with chanting a psalm. The Mount of Olives was opposite the city and separated from it by a deep valley.

Lesson Hymn.

[*Hymnal: No.* 853. *Tune: Autumn.* 8, 7, D.]

Jesus spreads his banner o'er us, Cheers our famished souls with food;
He the banquet spreads before us, Of his mystic flesh and blood.
Precious banquet; bread of heaven; Wine of gladness, flowing free;
May we taste it, kindly given, In remembrance, Lord, of thee.

In thy holy incarnation, When the angels sang thy birth;
In thy fasting and temptation, In thy labors on the earth;
In thy trial and rejection; In thy sufferings on the tree;
In thy glorious resurrection; May we, Lord, remember thee.

Study at Home.

QUESTIONS.

I. THE PREPARATION, verses 17-19.

What question did the disciples ask Jesus?
What was the passover?
Why did Jesus partake of it with his disciples?
What is meant by the phrase "My time is at hand?"
What preparation did they make for the feast of the Passover?

II. THE PASSOVER FEAST, verses 20-25.

Who were with Jesus at the feast?
What did Jesus announce in verse 21?
How did he know that fact?
What did the disciples respond?
What made them fear that they might prove false?
On whom was the woe pronounced?

III. THE LORD'S SUPPER, verses 26-30.

What did Jesus do with the bread?
What did he say as he broke it?
What do you understand that he meant when he said the bread was his body?
What is meant by the blood of the new testament?
What is meant by the remission of sins?
When will Christ drink anew of the fruit of the vine?
Who will partake with him of the heavenly joy?
Where did Christ and his disciples go after the feast?

The Superintendent's Questions.

1. Where was the feast of the passover held? *In the city of Jerusalem.* 2. With whom did Jesus partake of the feast? *With his disciples.* 3. What did he announce? "*One of you shall betray me.*" 4. What did he say of the bread of the feast? "*This is my body.*" 5. How is the Lord's Supper a Memorial? GOLDEN TEXT: "*This do in remembrance of me.*"

Questions for Written Answers.

1. What was the sin which led Judas to betray Jesus?.....

.....

2. What does the bread and wine of the feast represent?.....

.....

3. Why is the Church to continue to observe the Lord's Supper?.....

.....

Questions from the Catechism.

19. Can you repeat the first verse of the Bible? "In the beginning God created the heaven and the earth." Gen. 1. 1. 20. Does God preserve all things which he has made? He upholdeth all things by the word of his power. Heb. 1. 3.

Gethsemane.—A "garden" or grove of olive trees on the western slope of the Mount of Olives; a favorite resort of Jesus, and well known to the disciples. The name means "oil press." The present "garden of Gethsemane" is a small, high-walled plot of ground, containing flower beds, a few cypresses, and a few venerable olive trees. Tradition says that these trees date from our Lord's day, but that is unlikely. The inclosing wall, as well as the laying out of the garden beds and walks, dates back only thirty-five or forty years. In our Lord's day the bottom of the valley was deeper than it is now, and nearer to the city. Captain Warren found the old bed of the Kidron thirty feet below the present bed and one hundred feet nearer the city wall. The whole region was different from what it is to-day. The true garden of Gethsemane was possibly a little farther north than the site now revered.

Lesson VIII.—February 24.

JESUS IN GETHSEMANE.—Matt. 26. 36-46.

READ John 17. 1-18. 1. COMPARE Luke 22. 39-46. MEMORIZE verses 39-41.

36 Then cometh Je'sus with them unto a place called Geth-sem'a-ne, and saith unto the disciples, Sit ye here, while I go and pray yonder.

37 And he took with him Pe'ter and the two sons of Zeb'e-dee, and began to be sorrowful and very heavy.

38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

39 And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou *wilt*.

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Pe'ter, What, could ye not watch with me one hour?

41 Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak.

42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43 And he came and found them asleep again: for their eyes were heavy.

44 And he left them, and went away again, and prayed the third time, saying the same words.

45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take *your* rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46 Rise, let us be going: behold, he is at hand that doth betray me.

Golden Text.—Not my will, but thine, be done.—Luke 22. 42.

Time.—Thursday night, the night following April 6, A. D. 30—perhaps an hour or so each side of midnight.

Place.—A "garden" or grove of olive trees on the western slope of the Mount of Olives.

Readings for Each Day.

Monday, Jesus in Gethsemane, Matt. 26. 31-46. *Tuesday*, Prayer and glory, Luke 9. 28-36. *Wednesday*, The Man of sorrows, Mark 14. 32-42. *Thursday*, Prayer and tears, Heb. 5. 1-9. *Friday*, Perfect through suffering, Heb. 2. 10-18. *Saturday*, The will of God, Heb. 10. 1-10. *Sunday*, Christ's agony, Luke 22. 39-46.

Helps from the Revised Version.

Verse 36: *his disciples* instead of "the disciples;" *yonder and pray* instead of "and pray yonder."
Verse 37: *sore troubled* instead of "very heavy."
Verse 38: *abide* instead of "tarry."
Verse 39: *forward a little* instead of "a little further;" insert *away* after "pass."
Verse 40: *sleeping* instead of "asleep."
Verse 42: *Again, a second time he went away;* omit "cup;" *cannot* instead of "may not;" omit "from me."
Verse 43: Insert *again* after "came;" *sleeping* instead of "asleep again."
Verse 45; *the disciples* instead of "his disciples."
Verse 46: *betrayeth* instead of "doth betray."

Other Helps to Study.

I. JESUS ALONE WITH HIS SORROWS, verses 36-38. **36. Then cometh Jesus with them**—That is, with the eleven disciples. They crossed the brook Kidron that flows between Jerusalem and Olivet, and came **unto a place called Gethsemane.** "Place" means a piece of land or field, and the word "Gethsemane" means oil press. It was probably an inclosed olive yard containing a press and a garden tower. Tradition points to a spot on the right of the path to the Mount of Olives, where eight olive trees are standing. These trees are very old, but probably do not date back so far as the time of our Lord. **While I go and pray yonder**—Yonder in some spot in the garden more retired. Christ went alone to pray, though he had just prayed with his disciples. Prayer in public does not excuse us from prayer in private. **37. He took with him**—Into the more retired spot. **Peter and the two sons of Zebedee**—These two sons were James and John. These three had seen the glory of Jesus on the Mount of Transfiguration, and they were now chosen to witness his anguish. They could not help him, but in their presence and sympathy he sought for consolation. Sorrow craves sympathy. **Began to be sorrowful**—All the causes of sorrow we do not perhaps know. Jesus was now suffering a crucifixion of the soul. The greatest sorrows are inward, which leave no wounds upon the body, and which no eye, save the eye of God, can see. **38. My soul is exceeding sorrowful**—Very heavy, much troubled. Jesus drank the cup of earthly woe to the dregs. No disciple of his need ever feel himself so forsaken. Jesus suffered, for he clearly foresaw the treachery of Judas, the mockery of a trial, the cruel death upon the cross. It may be that he was sorely tempted by the tempter to save himself, as indeed he had power to do, for he voluntarily laid down his own life. There was, however, an element in that terrible conflict which we can never fully appreciate, for, as a pure and holy being, he felt, as we can never feel, how terrible is sin, and how terrible

is the punishment which is sure to follow it. The suffering in Gethsemane was vicarious; that is, Jesus suffered in our stead. **Watch with me**, said Jesus, not "Pray with me," since he must be alone in the great struggle. His sorrow was **even unto death**; that is, he suffered in the extremest degree.

II. JESUS ALONE WITH HIS FATHER, verses 39-44. **39. He fell on his face**—Luke says he kneeled down, but in the East the two positions are nearly the same. He who kneels bows at the same time his face to the earth. **And prayed**—This prayer was (1) to the point, (2) earnest, and (3) submissive. **O my Father**—Thick as the cloud was, he could see God as the Father through it. **This cup** is the cup of his sufferings. **Not as I will, but as thou wilt**—Christ shrunk from more than the fear of death, for many a Christian martyr has triumphed over such fear. He was suffering in our stead, as a martyr cannot suffer. **40, 41. He cometh unto the disciples**, the three, **and findeth them asleep**—Or, "sleeping," partly because it was midnight, but mainly because of the stupefying effect of sorrow. Exhausted nature claimed rest. **He saith unto Peter**—Because he was the boaster. The question denotes the time spent in prayer, but does not and cannot denote the intensity of the prayer. **Watch and pray**—For your own sake. Even then Jesus thought of their welfare. Watching and praying should go hand in hand together. **That ye enter not into temptation**—Entering into temptation is a different thing from being assailed by temptation. He who willingly enters into temptation is more than half overcome by it. **The spirit is willing, but the flesh is weak**—How kindly he excuses them, when his own trouble and their seeming indifference might have tempted him to utter a severe rebuke. **42, 43, 44.** The prayer is the same, but the form indicates more fully the resignation. When he came to the disciples a second time we do not find that he said anything to them. He prayed the third time, saying the same words as in verse 42. He did not cease the struggle until he had gained the victory, and when once it was ended it was never renewed. He not only endured the cross, but he despised the shame.

III. JESUS ALONE WITH HIS FOES, verses 45, 46. **45, 46. Sleep on now, and take your rest**—The opportunity for aiding your Master by prayer and by watching is now gone. The battle is fought and won. **The hour is at hand**—The period from the betrayal to the crucifixion. **Let us be going**—Not a suggestion to flight, but a call to meet the coming danger.

Lesson Hymn.

[*Hymnal: No.* 217. *Tune: Olive's Brow. L. M.*]

'Tis midnight; and on Olives' brow The star is dimmed that lately shone:
'Tis midnight; in the garden, now, The suffering Saviour prays alone.

'Tis midnight; and from all removed, The Saviour wrestles lone with fears;
E'en that disciple whom he loved Heeds not his Master's grief and tears.

'Tis midnight; and for other's guilt The Man of sorrows weeps in blood;
Yet he that hath in anguish knelt Is not forsaken by his God.

Study at Home.

QUESTIONS.

1. JESUS ALONE WITH HIS SORROWS, verses 36-38.

Where did Jesus go?
What does the word Gethsemane mean?
Where was the garden located?
Whom did he take with him?
Why was he so sorrowful?
Why did he wish to have the three disciples with him?
Is sorrow of soul worse than pain of body?

2. JESUS ALONE WITH HIS FATHER, verses 39-44.

To whom did Christ make his prayer?
In what sense was God his Father?
What was the cup spoken of in verse 39?
What language in the prayer of Christ shows his submission?
Why should we submit to the divine law?
Did the disciples watch as requested?
How did Christ rebuke them?
What did he command them?
What did he mean by the phrase, "The spirit is willing?"

3. JESUS ALONE WITH HIS FOES, verses 45, 46.

What was Christ's Prayer?
How many times repeated?
When is repetition in prayer right and when wrong?
What is meant by the phrase "the hour" in verse 45?
Who was at hand to betray Jesus?
Why did he betray him?
Who were the foes that Christ met?

The Superintendent's Questions.

1. Who were with Christ in Gethsemane? *Peter, James, and John.* 2. What did he say to them? "*Watch and pray.*" 3. For what did he pray? "*Let this cup pass from me.*" 4. How many times was the prayer repeated? *Three times.* What should be the utterance of a submissive spirit? GOLDEN TEXT: "*Not my will, but thine, be done.*"

Questions for Written Answers.

1. Why did sorrow come to Christ? .....

.....

2. Does sorrow always lead one to pray? .....

.....

3. What is meant by the command to watch, in verse 41? .....

.....

Questions from the Catechism.

21. Of what did God make man's body? "Of the dust of the ground." Gen. 2. 7. 22. How did God make man's soul? God "breathed into his nostrils the breath of life, and man became a living soul." Gen. 2. 7.

The Treason of Judas.—1. Judas was our Lord's close companion. No person outside of the twelve would have been suitable to the priests for this betrayal. The public resorts of our Lord were known to all, but in the presence of the multitude none dared to lay hands upon him. It is no wonder, therefore, that when the chief priests heard the offer of Judas, who knew his Master's resorts and his Master's habits, "they were glad" (Mark 14. 11; Luke 22. 5). Herein lay the sting to the loving heart of Jesus, "*One of you* shall betray me." It was the stab of his friend Brutus that broke the heart of Cæsar. "Mine own familiar friend," said the psalmist, "in whom I trusted, who did eat of my bread, hath lifted up his heel against me." The more Judas knew of Jesus the easier it was for him to betray him; the nearer we come to him in church, in Sunday school, and in daily life, the more careful we should be that we bring no reproach upon him. 2. The plan was laid in secret, as all treacherous plans must be to be successful. When Judas left the supper room on that eventful night no man at the table "knew what he was gone for." And the chief priests and scribes kept their secret from the people until the Victim was in their hands. Yet Jesus knew it all. See verse 4 of this lesson. 3. The plans were surely laid. Every possible precaution was taken; soldiers were procured from the Roman governor, officers and servants from the chief priests; "lanterns and torches" were ready for a search into the darkest recesses; "weapons," "swords and staves" to overpower all resistance; and yet John is particular to show that they had no power over their Victim unless he chose. He would not permit him to lay a finger upon his disciples (verse 8), but for himself he said, "The cup which my Father hath given me, shall I not drink it?" 4. The betrayal of a hero is usually followed by the ruin of his cause, and the ruin of Christ's cause was expected by both Caiaphas (see John 11. 50) and Judas, who in his despair went out and hanged himself. If Jesus could be put out of the way, they were all sure that his followers would melt away, his cause would perish, and all would be well. But the betrayal of Jesus "into the hands of sinners," and his death, were exactly what was necessary for the triumph of his cause. "Now," said our Lord, when Judas had gone out on his errand of treachery, "is the Son of man glorified" (John 13. 31; compare John 12. 23, 24).

Lesson IX.—March 3.

JESUS BETRAYED.—John 18. 1–14.

COMPARE Matt. 26. 47-56; Mark 14. 43-52; Luke 22. 47-53. MEMORIZE verses 8-11.

1 When Je'sus had spoken these words, he went forth with his disciples over the brook Ce'dron, where was a garden, into the which he entered, and his disciples.

2 And Ju'das also, which betrayed him, knew the place: for Je'sus ofttimes resorted thither with his disciples.

3 Ju'das then, having received a band *of men* and officers from the chief priests and Phar'i-sees, cometh thither with lanterns and torches and weapons.

4 Je'sus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

5 They answered him, Je'sus of Naz'a-reth. Je'sus saith unto them, I am *he*. And Ju'das also, which betrayed him, stood with them.

6 As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground.

7 Then asked he them again, Whom seek ye? And they said, Je'sus of Naz'a-reth.

8 Je'sus answered, I have told you that I am *he*: if therefore ye seek me, let these go their way:

9 That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.

10 Then Si'mon Pe'ter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Mal'chus.

11 Then said Je'sus unto Pe'ter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

12 Then the band and the captain and officers of the Jews took Je'sus, and bound him,

13 And led him away to An'nas first; for he was father-in-law to Cai'a-phas, which was the high priest that same year.

14 Now Cai'a-phas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

Golden Text.—The Son of man is betrayed into the hands of sinners.—Matt. 26. 45.
Time.—Near the middle of the night following Thursday, April 6, A. D. 30.
Places.—1. The garden of Gethsemane. 2. The court of the high priest (probably).

Readings for Each Day.

Monday, Jesus Betrayed, John 18. 1-14. *Tuesday*, Betrayal foretold, John 6. 63-71. *Wednesday*, Counsel of Caiaphas, John 11. 47-54. *Thursday*, The traitor's kiss, Matt. 26. 47-56. *Friday*, Remorse of Judas, Matt. 27. 1-10. *Saturday*, Judas replaced, Acts 1. 15-26. *Sunday*, Luke's narrative, Luke 22. 47-53.

Helps from the Revised Version.

Verse 1: Margin, instead of "the brook Cedron" (properly spelled Kidron), *the ravine of the Cedars.*
Verse 3: Margin, instead of "a band of men," *the cohort.*
Verse 9 reads, *that the word might be fulfilled which he spake, Of those whom thou hast given me I lost not one.*
Verse 10: Margin, in each case for "servant," *bond servant.*
Verse 12: Margin, *So the cohort and military tribune, and the officers of the Jews, seized Jesus, and bound him.*

Other Helps to Study.

I. JESUS BETRAYED, verses 1-5. **1-3. These words**—The prayer as given in the preceding chapter. **Cedron**—A river torrent which ran through a dense ravine between Olivet and Mount Moriah. **A garden**—Here, under the shade of the olive trees, Jesus walked and talked. It was a favorite place with Jesus and his disciples, and was well known to Judas. **A band of men and officers**—The multitude consisted of (1) a detachment of Roman soldiers, (2) the captains of the temple, (3) some Jewish officers and their servants with lanterns. It was still dark, but near the morning hour. Read Matt. 26. 48, 49, for additional particulars. **4. Knowing all things**—The foreknowledge and grandeur of Jesus now shine forth. **Went forth**—His steps devoid of fear, for he was guilty of no wrong. **Whom seek ye**—A question asked not to find out, but to make his enemies confess their purpose. **5. Of Nazareth**—Because that was his early home. The words were spoken with that calm dignity which became his character.

II. JESUS DEFENDED, verses 6-11. **6-8. Fell to the ground**—Something in the nature and spirit of Jesus overcame them. His noble nature rose far above theirs. **Let these go their way**—In that trying hour he thought of his disciples and was willing to give up himself that they might be spared. **9. That the saying might be fulfilled, which he spake** in chapter 17. 12, which see. **10. Simon Peter**—His affectionate and impulsive nature now appears, but his act was a rash one and might have had serious consequences. **11. The cup which my Father hath given me**—This was the cup of sacrifice given by the Father for a wise purpose and freely partaken of by Christ, even to the bitter dregs.

III. JESUS CAPTURED, verses 12-14. **13. To Annas first**—An important person of age and wisdom, and held in great honor by his title to the priesthood. This was a preliminary examination. **14. Caiaphas**—The high priest, who had already committed himself to the policy of condemnation. It is not right to unjustly condemn an innocent man to save others. A man may be willing to sacrifice himself to gain some noble end for others, but to force him so to do is not right.

Lesson Hymn.

[*Hymnal:* 202. *Tune: Ames. L. M.*]

O who like thee, so mild, so bright, Thou Son of man, thou Light of light?
O who like thee did ever go, So patient, through a world of woe?

O who like thee so humbly bore The scorn, the scoffs of men before?
So meek, so lowly, yet so high, so glorious in humility?

And death, that sets the prisoner free, Was pang, and scoff, and scorn to thee;
Yet love through all thy torture glowed, And mercy with thy life-blood flowed.

Study at Home.

QUESTIONS.

I. JESUS BETRAYED, verses 1-5.

What were the words Jesus had spoken?
Where was the brook Cedron?
How came Judas to know the place so well?
For what purpose did Jesus resort to this place?
Who went with Judas on this occasion?
What question did Jesus put to them?
What reply did they make?
Why did they use the descriptive word Nazareth?

II. JESUS DEFENDED, verses 6-11.

What did Jesus say to his enemies?
What effect had his words upon them? Why?
For whom did Jesus plead in verse 8?
What part of his nature was here shown?
What was the saying to be fulfilled?
Was the feeling which prompted the sword to be drawn a right one?
Why was it not right in this case?
What was the cup which the Father had given Jesus to drink?

III. JESUS CAPTURED, verses 12-14.

Who was it that bound Jesus and led him away?
To whom did they lead him?
What was the office of the high priest?
What was the counsel the high priest gave to the Jews?
Was it wise and just?
Is it ever expedient for one man to die for others?
Name an instance where you think it would be expedient.

The Superintendent's Questions.

1. Where did Jesus go? *Over the brook Cedron into a garden.* 2. Who came near to him? *Judas, with a band of men from the chief priests.* 3. Whom did they say they came to seek? *Jesus of Nazareth.* 4. What effect had the presence of Jesus upon them? *They fell to the ground.* 5. What is the statement of the GOLDEN TEXT? "*The Son of man is betrayed into the hands of sinners.*"

Questions for Written Answers.

1. Why did the presence of Jesus produce such an effect upon those who came to arrest him? .....

.....

2. Why was the act of Peter to defend Jesus from his foes not right? .....

.....

3. What was the cup which the Father had given Jesus to drink? .....

.....

Questions from the Catechism.

23. How do the soul and body differ? The body is material and mortal, the soul is spiritual and immortal. 24. Was man created good? He was; God created man in his own image. Gen. 1. 27.

The Chronological Order of Events.—1. The preparatory examination by Annas, John 18. 13; 2. The examination during the night before Caiaphas; 3. The formal and final examination before Caiaphas and the Sanhedrin on Friday morning (Matthew, Mark, Luke). This THREEFOLD EXAMINATION BY THE ECCLESIASTICAL TRIBUNAL was followed by a THREEFOLD EXAMINATION BY THE SECULAR AUTHORITIES: 1. By Pilate; 2. By Herod (Luke); 3. A second time by Pilate. Between these examinations the following events intervened: 1. The mocking and buffeting on the part of the servants of the temple, between the second and the third examination by the ecclesiastical authorities. 2. The being set at naught after the second examination by the secular rulers, or before Herod; the white robe. 3. The setting at naught and buffeting after his third examination; the scarlet robe. Matthew and the other two evangelists pass over the examination of the Lord by Annas. It is, however, related with all its particulars by John; and, indeed, was quite in accordance with the views of the Jews. Though Annas had been deposed, the Jews seem still to have considered him as their real high priest; while at the same time they were obliged in an official capacity to acknowledge Caiaphas, whom the Romans had appointed "that same year." As Caiaphas was the son-in-law of Annas, they would in all probability order their domestic arrangements so as to meet the views of the Jews without giving offense to the Romans. Accordingly we would suggest that both lived in one and the same palace; which would also account for the fact, that while the examination was successfully carried on in two different places, the guard seems to have remained in the same court of the palace. This is evident from a comparison of the narrative of Peter's denial as given by John, in its relation to that of the same event as recorded by the other evangelists. Similarly, this would also explain the fact, that in the three first gospels we only read of Jesus being led before Caiaphas. From the peculiar practical view taken by Matthew, we can readily understand why he should have only recorded the official examination. In general we infer that the examination by Annas was mainly an attempt on the part of the old priest (whom *Klopstock*, without adequate grounds, represents in a milder light) to ensnare the Lord in his words, and thus to elicit some tenable grounds of accusation. The examination by Caiaphas was merely a formal matter. The only importance attaching to it is, that the testimony of Jesus, to the effect that he was the Christ, the son of God, was there declared to be blasphemy and deserving of death. The circumstances as now detailed will enable us to understand how Matthew and Mark relate first the examination by the high priest, and then the denial by Peter, while this order is reversed in the gospel of Luke. Evidently the threefold denial on the part of Peter extended from the first to the second examination of the Master.—*Condensed from Lange.*

Lesson X.—March 10.

JESUS AND CAIAPHAS.—Matt. 26. 57-68.

READ John 18. 12-14, 19-23. COMPARE Mark 14. 53-65. MEMORIZE verses 62-64.

57 And they that had laid hold on Je'sus led *him* away to Cai'a-phas the high priest, where the scribes and the elders were assembled.

58 But Pe'ter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end.

59 Now the chief priests, and elders, and all the council, sought false witness against Je'sus, to put him to death;

60 But found none: yea, though many false witnesses came, *yet* found they none. At the last came two false witnesses,

61 And said, This *fellow* said, I am able to destroy the temple of God, and to build it in three days.

62 And the high priest arose, and said unto him, Answerest thou nothing? what *is it which* these witness against thee?

63 But Je'sus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

64 Je'sus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

65 Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

66 What think ye? They answered and said, He is guilty of death.

67 Then did they spit in his face, and buffeted him; and others smote *him* with the palms of their hands,

68 Saying, Prophesy unto us, thou Christ, Who is he that smote thee?

Golden Text.—Thou art the Christ, the Son of the living God.—Matt. 16. 16.

Time.—Very early in the morning of the day in the afternoon of which our Lord was crucified, probably Friday, April 7, A. D. 30, perhaps 2 or 5 A. M.

Place.—The palace of the high priest in Jerusalem.

Readings for Each Day.

Monday, Jesus and Caiaphas, Matt. 26. 57-68. *Tuesday*, Smitten and afflicted, John 18. 12-23. *Wednesday*, Hated without cause, John 15. 18-27. *Thursday*, False witnesses, Acts 6. 7-15. *Friday*, The temple of his body, John 2. 18-25. *Saturday*, The Son of God, John 1. 28-34. *Sunday*, Our example, 1 Pet. 2. 19-25.

Helps from the Revised Version.

Verse 57: *had taken* instead of "had laid hold on;" insert *the house of* before Caiaphas; *gathered together* instead of "assembled."

Verse 58: *the court of the high priest* instead of "the high priest's palace;" *entered* instead of "went;" *officers* instead of "servants."

Verses 59, 60: *Now the chief priests and the whole council sought false witness against Jesus, that they might put him to death; and they found it not, though many false witnesses came. But afterward came two.*

Verse 61: *man* instead of "fellow."

Verse 62: *stood up* instead of "arose."

Verse 63: Omit "answered and."

Verse 64: *Henceforth* instead of "Hereafter;" *sitting at* instead of "sitting on;" *coming on* instead of "coming in."

Verse 65: *garments* instead of "clothes;" *the blasphemy* instead of "his blasphemy."

Verse 66: *worthy* instead of "guilty."

Verse 67: *some* instead of "others."

Verse 68: *struck* instead of "smote."

Other Helps to Study.

I. FEEBLE FRIENDS, verses 57, 58. **57. The high priest**—The chief priest of the Jewish Sanhedrin or council. The elders were assembled in the palace of the high priest. **58. Peter followed him afar off**—Peter was led by friendship to follow Jesus, and by fear to follow afar off. His temptation came to him because he did not bravely show that he was a follower of Jesus. **To see the end**—Anxiety mingled with curiosity.

II. ACTIVE ENEMIES, verses 59-62. **59. Sought false witness**—They had arrested Jesus before the charge against him was prepared. A crime alleged without a criminal. They dared not condemn Christ without a formal charge. **60. Found none**—False witnesses they found, but none who would make a favorable impression on a Roman court. **61. Fellow**—Should be rather the word man, for it was not intended as a word of contempt. **I am able to destroy**—Not what Christ said, but something like it. A false statement may sound like truth to those who hear it, and is therefore the more dangerous. Jesus once said, "Destroy this temple, and in three days I will raise it up," but he spoke of his body and not of the Jewish temple.

III. THE SON OF GOD, verses 63, 64. **63. Jesus held his peace**—His silence was impressive. The prophecy was fulfilled in Isa. 53. 7. Silence is a gift, and may be of more value than speech. **I adjure thee**—This is an appeal, and is in the nature of a legal oath. **64. Thou hast said**—As much as to say, "I am." Christ here appears as more than a teacher or a prophet or a miracle worker. He claims a divine nature in the face of his accusers. **Shall ye see**—The prisoner will be the judge, for the future will reverse man's present relations.

IV. DEGRADED BY MEN, verses 65-68. **65. Rent his clothes**—The formal sign of condemnation, like the judge in England placing on his head the black cap. His assent made it needless to call more witnesses. **67. Buffeted him**—To buffet is to strike with the clenched fist rather than with the open hand. **68. Prophesy unto us**—Uttered in mockery. Mark states that the officers had blindfolded the prisoner.

Lesson Hymn.

[*Hymnal: No.* 196. *Tune: Noel. C. M.*]

What grace, O Lord, and beauty shone Around thy steps below!
What patient love was seen in all Thy life and death of woe!

For, ever on thy burdened heart A weight of sorrow hung;
Yet no ungentle, murmuring word Escaped thy silent tongue.

O give us hearts to love like thee, Like thee, O Lord, to grieve
Far more for others' sins, than all The wrongs that we receive.

Study at Home.

QUESTIONS.

1. FEEBLE FRIENDS, verses 57, 58.

Before whom was Jesus led for examination?
Who were the scribes and elders, and what was their place in the Jewish Church?
Who was Peter, spoken of in verse 58?
Why did he follow afar off?
What was the nature of the man as here seen?
How can we follow Jesus and follow closely?

2. ACTIVE ENEMIES, verses 59-62.

For what purpose were false witnesses sought?
Why did the elders wish to put Jesus to death?
What was the testimony of the two false witnesses?
Of what temple did Christ speak?
When was the temple he meant "built," and by whose power?
Is it possible to utter a half truth so as to deceive?
Is a false statement always a lie?
Name some evil which comes from speaking falsely?

3. THE SON OF GOD, verses 63, 64.

How did Jesus act in the presence of false witnesses?
Why did he hold his peace?
What did the high priest exclaim?
What is the meaning of the word "adjure?"
What did Jesus reply?
When will Christ come in the clouds of heaven?
Who will be prepared to meet him?

4. DEGRADED BY MEN, verses 65-68.

Why did the high priest rend his clothes?
What is the meaning of the word "blaspheme?"
What did Christ assert about his nature that startled the high priest?
What did those who heard him respond?
What shameful treatment did Christ receive?
What did they demand of him?

The Superintendent's Questions.

1. Where was Jesus led? *To the palace of the high priest.* 2. What did Peter do? *He followed Jesus afar off.* 3. What did the false witnesses accuse Jesus of saying? "*I am able to destroy the temple of God.*" 4. What was the cry raised against Jesus? "*He is guilty of death.*" 5. Whom did Peter declare Jesus to be? GOLDEN TEXT: "*Thou art the Christ, the Son of the living God.*"

Questions for Written Answers.

1. Why did Peter follow Jesus, and why afar off?.....

.....

2. What is meant by the phrase "the Christ, the Son of God?".....

.....

3. Why did the high priest think that Christ had spoken blasphemy?.....

.....

Questions from the Catechism.

25. In what did this image of God consist? "In righteous and true holiness." Eph. 4. 24.
26. What authority was given to man at the creation? God gave him dominion over every living thing. Gen. 1. 28.

Pilate before Christ.—Everyone has seen either the original or a copy of Munkaczy's celebrated painting, "Christ before Pilate." In the center of the picture stands Jesus, worn and pale from watching, agony, and scourging; while on one side sits Pilate on his chair of state. *Then*, Pilate was deemed the more important personage; *now*, Christ is the object of the world's interest. Who thinks of Pilate now except in connection with Christ? In the study of this theme we suggest that all the four accounts be carefully read and compared. Christ is a king, though in bonds. Haroun-al-Raschid was wont to ramble through Bagdad in disguise; but under his common garments he was the caliph still. He who stood at Pilate's bar a prisoner in fetters, marked and abused, was still the king. All power was even then in his hands, as it is now. He is a king by divine right. On the coins of Great Britain is stamped, under the portrait of the queen, "*Dei gratia*," By the grace of God. Jesus reigns not as Napoleon and Alexander reigned, by the sword of conquest, but by his right as the Son of God. He is a king rejected by the world. "Not this man, but Barabbas." The rejection of Jesus by rulers, priests, and people in that hour was only a foreshadowing of his practical rejection by the great mass of mankind ever since. In a great city like New York, or Chicago, or San Francisco, how few are they who have submitted their hearts to Jesus!

LESSON XI.—March 17.

JESUS AND PILATE.—Luke 23. 13–26.

READ Luke 22. 54–23. 1; Matt. 27. 3–10; John 18. 28–19. 16; Luke 23. 2–25. MEMORIZE verses 20–24.

13 And Pi'late, when he had called together the chief priests and the rulers and the people,

14 Said unto them, Ye have brought this man unto me, as one that perverteth the people; and behold, I, having examined *him* before you, have found no fault in this man touching those things whereof ye accuse him:

15 No, nor yet Her'od: for I sent you to him; and lo, nothing worthy of death is done unto him.

16 I will therefore chastise him, and release *him*.

17 For of necessity he must release one unto them at the feast.

18 And they cried out all at once, saying, Away with this *man*, and release unto us Ba-rab'bas:

19 (Who for a certain sedition made in the city, and for murder, was cast into prison.)

20 Pi'late therefore, willing to release Je'sus, spake again to them.

21 But they cried, saying, Crucify *him*, crucify him.

22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him and let *him* go.

23 And they were instant with loud voices, requiring that he might be crucified: and the voices of them and of the chief priests prevailed.

24 And Pi'late gave sentence that it should be as they required.

25 And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Je'sus to their will.

26 And as they led him away, they laid hold upon one Si'mon, a Cy-re'ne-an, coming out of the country, and on him they laid the cross, that he might bear *it* after Je'sus.

Golden Text.—I find no fault in this man.—Luke 23. 4.

Time.—Thursday, midnight, April 6, A. D. 30.

Place.—Palaces at Jerusalem.

Readings for Each Day.

Monday, No fault, Luke 23. 1-12. *Tuesday*, Jesus and Pilate, Luke 23. 13-26. *Wednesday*, A King, John 18. 28-40. *Thursday*, A just person, Matt. 27. 15-26. *Friday*, The crown of thorns, John 19. 1-12. *Saturday*, Determined beforehand, Acts 4. 19-30. *Sunday*, Despised and rejected, Isa 53. 1-9.

Helps from the Revised Version.

Verse 13: Omit "when he had."
Verse 15: *no, nor yet Herod: for he sent him back unto us; and behold, nothing worthy of death hath been done by him.*
Verse 17 is omitted from the Revised Version. It is wanting in several important Greek manuscripts, and in others is found after verse 19.
Verse 18: *all together* instead of "all at once."
Verse 19: *one who for a certain insurrection*, etc.
Verse 20: *And Pilate spake unto them again, desiring to release Jesus.*
Verse 21: *shouted* for "cried."
Verse 22: *release him* instead of "let him go."
Verse 23: *asking* instead of "requiring." Last clause, *And their voices prevailed.*
Verse 24: Last clause, *that what they asked for should be done.*
Verse 25: Omit "unto them;" *insurrection* instead of "sedition;" *asked for* instead of "had desired."
Besides these changes there are a number in grammatical tense, in the order of words, and in conjunctions used.

Other Helps to Study.

I. PILATE'S PLEA, verses 13-17. **13. Pilate**—The Roman governor before whom Jesus was taken by the Jews. The Sanhedrin (made up of chief priests and elders) tried certain cases, but this case, where life or death of the prisoner was concerned, had to come before Pilate. **14, 15.** In these verses Pilate begins to show his character. He was a politician who would like to do justly if in so doing he could retain his popularity. He examined the prisoner, but could not find that he was guilty of the charges made against him. He backs up his opinion by that of Herod. **16. I will therefore chastise him**—Why he should treat an innocent man thus does not appear, except it was to yield something to the demands of the Jews. Better, he thought, chastisement than death. This effort to compromise signally failed. **17. He must release one unto them at the feast**—This was a custom which in time took the force of a law. The Jews were under the Romans, and these, anxious to conciliate, would at the time of

the feast release some Jewish prisoner who perhaps had been sentenced for some effort to gain the liberty of his people.

II. THE CLAMORS OF THE PEOPLE, verses 18-23. **18. Away with this man, and release unto us Barabbas**—Barabbas was a famous outlaw, who had raised an insurrection and who had lived by plunder. It shows the blind bigotry of the Jews that they should prefer that he should be released rather than the innocent Jesus. **20. Willing to release Jesus . . . again**—The anxiety of Pilate is worthy of note. It is explained partly by his love of justice and partly by the warning message of his wife as given in Matthew's gospel. He believed it was envy which prompted the Jews to arrest Jesus and to clamor for his death. **22. The third time**—This shows the spirit of Pilate, but it was not enough for him to wish to release Christ. He had the power to carry out that wish, and he should have done so. He lacked the moral courage to carry out his convictions. Many a terrible wrong is done by that man who is not cruel by nature, but weak, and so he becomes wicked. **23. Instant with loud voices**—Their strength of purpose bore down the scruples of the governor. To avoid further disturbance he weakly yielded and gave consent to the death of the illustrious prisoner. He exclaimed, "I am innocent of the blood of this just person!" But the judge is not innocent who listens to the clamor of the accusers and not to the voice of justice. **That he might be crucified**—This mode of death was painful and shameful, for it was inflicted only on those who were adjudged vile criminals. Thus murder was done under the forms of law. History has seen in Christ the innocent sufferer, and the cause for which he died has made the cross no longer the symbol of shame, but of glory. Time does justice to those who die in a noble cause, and their names will live not alone in the pages of history, but in the affections of after generations.

III. THE SENTENCE OF DEATH, verses 24-26.

Lesson Hymn.

[*Hymnal: No.* 223. *Tune: Gethsemane.* 7, 6 L.]

Go to dark Gethsemane, Ye that feel the tempter's power;
Your Redeemer's conflict see, Watch with him one bitter hour;
Turn not from his griefs away, Learn of Jesus Christ to pray.

Follow to the judgment-hall; View the Lord of life arraigned;
O the wormwood and the gall! O the pangs his soul sustained!
Shun not suffering, shame, or loss; Learn of him to bear the cross.

Study at Home.

QUESTIONS.

I. PILATE'S PLEA, verses 13-17.

What do you know about Pilate?
For what purpose was Jesus brought before him for trial?
Why was Jesus not tried by the Jewish priests and rulers?
How had Jesus perverted the people according to the false accusations?
What was the judgment of Pilate about Jesus?
If Pilate found no fault in Jesus why did he purpose to chastise him?
Whence came the necessity to release a prisoner at the feast?

II. THE CLAMORS OF THE PEOPLE, verses 18-23.

What was the cry of the people?
Who was Barabbas that they wished to have released?
Why did they prefer Barabbas to Christ?
Why was Pilate so willing to release Jesus?
Why did he not do so?
What do you infer as to his character from his conduct?
Why were the enemies of Jesus so anxious for his death?

III. THE SENTENCE OF DEATH, verses 24-26.

On what kind of persons was crucifixion generally inflicted?
Should we always listen to the voice of the majority?
When should it have its way?
Was Pilate as guilty as those who demanded the death of Jesus?

The Superintendent's Questions.

1. What was the testimony of Pilate about Jesus? GOLDEN TEXT: "*I find no fault in this man.*" 2. What did he propose to do with Jesus? *He proposed to chastise and release him.* 3. Whom did the people prefer to have released? *Barabbas, a noted robber.* 4. What did they cry out against Jesus? *Crucify him.* 5. What did Pilate finally do? *He gave the sentence of crucifixion.*

Questions for Written Answers.

1. Why did Pilate wish to release Jesus?.....

.....

2. Why did the Jews wish to crucify him?.....

.....

3. What made Pilate yield to their wishes?.....

.....

Questions from the Catechism.

27. Where did God place our first parents? In the garden of Eden. Gen. 2. 8. 28. What law was given them? The Law of perfect obedience. Gen. 2. 16, 17.

The Sepulcher of Jesus.—"All that we can determine respecting the sepulcher from the data here furnished is, (1) That it was not a natural cave, but an artificial excavation in the rock. (2) That it was not cut downward, after the manner of a grave with us, but horizontally, or nearly so, into the face of the rock; this I conceive to be implied in 'rolled a great stone to the door,' as also by the use of 'stooping down' (John 20. 5, 11) and 'went in' (John 20. 6). (3) That it was in the spot where the crucifixion took place. Cyril of Jerusalem speaks of 'the tomb close by where He was laid, and the stone which was put on the door, which to this day (about 380 A. D.) lies by the tomb."—*Alford.* "We must figure to ourselves a large room cut horizontally into the solid rock for a vault. In this room we enter from the open air by a large door. On entering you would see small, long cells, or niches, cut into the solid adamantine sides, as depositories for the corpses; or from this first main room you may enter one or several smaller apartments, in whose walls the niches for corpses are cut. A person could enter into the first main vault and then into either of the small apartments."—*Whedon.* As the topographical argument now stands, it seems to make against the genuineness of the site of the Church of the Holy Sepulcher. Further excavations and researches may, it is true, wholly change the aspect of the question.

Lesson XII.—March 24.

JESUS CRUCIFIED AND BURIED.—Luke 23. 44-53.

COMPARE Matt. 27. 31-66; Mark 15. 20-47; John 19. 16-42. MEMORIZE verses 46, 47.

44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

45 And the sun was darkened, and the veil of the temple was rent in the midst.

46 And when Je'sus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

47 Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

49 And all his acquaintance, and the women that followed him from Gal'i-lee, stood afar off, beholding these things.

50 And behold, *there was* a man named Jo'seph, a counselor; *and he was* a good man, and a just:

51 The same had not consented to the counsel and deed of them: *he was* of Ar-i-ma-the'a, a city of the Jews; who also himself waited for the kingdom of God.

52 This *man* went unto Pi'late, and begged the body of Je'sus.

53 And he took it down, and wrapped it in linen, and laid it in a sepulcher that was hewn in stone, wherein never man before was laid.

Golden Text.—Christ died for our sins according to the Scriptures. 1 Cor. 15. 3.

Time.—Friday, April 7, A. D. 30.

Place.—Golgotha.

Readings for Each Day.

Monday, Jesus Crucified and Buried, Luke 23. 33-43. *Tuesday*, Jesus Crucified and Buried, Luke 23. 44-56. *Wednesday*, King of the Jews, John 19. 13-22. *Thursday*, "It is finished," John 19. 23-30. *Friday*, The Burial, John 19. 31-42. *Saturday*, Reconciled by Christ, 2 Cor. 5. 14-21. *Sunday*, For sinners, Rom. 5. 1-11.

Helps from the Revised Version.

Verse 44: *And it was now about the sixth hour, and a darkness came over the whole land until the ninth hour.*

Verse 45: *the sun's light failing* instead of "And the sun was darkened."

Verse 48: *And all the multitudes that came together to this sight, when they beheld the things that were done, returned smiting their breasts.*

Verse 49: *seeing* instead of "beholding."

Verses 50 and 51: *And behold, a man named Joseph, who was a councilor, a good man and a righteous (he had not consented to their counsel and deed), a man of Arimathea, a city of the Jews, who was looking for the kingdom of God.*

Verse 52: *asked for* instead of "begged."

Verse 53: *In a linen cloth* instead of "in linen;" *him in a tomb* instead of "it in a sepulcher." Last clause *where never man had yet lain.*

Other Helps to Study.

I. THE SUPERNATURAL DARKNESS, verses 44, 45. **44, 45. The sun was darkened**—The sun's light failing, and so the Revised Version has it. **The veil of the temple**, which divides the holy from the most holy place. The rent veil was an evidence that the end of the Jewish Church was at hand.

II. OUR LORD'S DEATH, verses 46-49. **46. When Jesus had cried**—What he cried is recorded in Matt. 27. 46. The cry reveals the anguish of his soul. **47. Centurion**—Leader of a hundred soldiers, a captain. His testimony was similar to that of Pilate, and he saw in Jesus a righteous man. **48, 49. Smote their breasts**—An outward indication of grief. **Stood afar off**—These were friends of Jesus.

III. OUR LORD'S BURIAL, verses 50-53. **50, 51. Joseph**—He was wise, for he was a counselor; he was good and just, and he was rich. He was a timid believer, but now, as friendly to the government, he claimed the body of the crucified one. **52, 53. Begged the body**—It was usual to allow the corpses of criminals to be given to relatives or friends for burial. **A sepulcher**—That is, a vault cut out of the solid rock and the opening closed with a large stone.

Lesson Hymn.

[*Hynal: No.* 220. *Tune: Selena. L. M.* 6 L.]

O Love divine, what hast thou done! The incarnate God hath died for me!
The Father's coeternal Son Bore all my sins upon the tree!
The Son of God for me hath died: My Lord, my Love, is crucified.

Is crucified for me and you, To bring us rebels back to God:
Believe, believe the record true, Ye all are bought with Jesus' blood:
Pardon for all flows from his side: My Lord, my Love is crucified.

Study at Home.

QUESTIONS.

I. THE SUPERNATURAL DARKNESS, verses 44, 45.

How did nature testify to the sadness of Christ's death?
How long did the darkness last?
Was it from purely natural causes?
What is meant by the "veil of the temple?"
What does the rending of the veil signify?

II. OUR LORD'S DEATH, verses 46-49.

What was the prayer of Jesus?
What was meant by the phrase "gave up the ghost?"
What was the office of the centurion?
What was his testimony?
How did this testimony glorify God?
How did the sight of the crucifixion affect the people?
Who were the women from Galilee? Mark 15. 44.

III. OUR LORD'S BURIAL, verses 50-53.

Who begged the body of Jesus?
What kind of a man was he?
What is meant by a counselor?
What was the "kingdom of God" for which he was looking?
Of whom did Joseph beg the body?
What did he do with it?
What is a sepulcher?

The Superintendent's Questions.

1. How did the earth show sympathy with Christ in his death? *There was darkness over the earth.* 2. What was the dying utterance of the Saviour? *Father, into thy hands I commend my spirit.* 3. What was the testimony of the centurion? *This was a righteous man.* 4. Where was Christ buried? *In a rich man's tomb.* 5. For what did Christ die, according to the GOLDEN TEXT? *"Christ died for our sins according to the Scriptures."*

Questions for Written Answers.

1. What was the use of the veil of the temple?.....

.....

2. What is meant by a righteous man?.....

.....

3. Why did Joseph beg the body of Christ?.....

.....

Questions from the Catechism.

29. Did our first parents continue holy and happy? They sinned against God, and fell into misery. Gen. 3. 6. 30. What is sin? Any transgression of the law of God. 1 John 3. 4. 31. What was the sin of our first parents? Their eating of the forbidden fruit.

FIRST QUARTERLY REVIEW.—MARCH 31.

[READ Isa. 52. 13-53. 12.]

GOLDEN TEXT.—He is despised and rejected of men.—Isa. 53. 3.

Readings for Each Day.

Monday, Jesus Anointed at Bethany, Matt. 26. 6-16. *Tuesday*, The Triumphal Entry, Matt. 21. 1-17. *Wednesday*, Parable of the Ten Virgins, Matt. 25. 1-13. *Thursday*, Parable of the Talents, Matt 25. 14-30. *Friday*, The Lord's Supper, Matt. 26. 17-30. *Saturday*, Jesus Betrayed, John 18. 1-14. *Sunday*, Jesus and Caiaphas, Matt. 26. 57-68.

Lesson Hymn.

[*Hymnal: No.* 393. *Tune: Woodworth. L. M.*]

Just as I am, without one plea,
But that thy blood was shed for me,
And that thou bidd'st me come to thee,
O Lamb of God, I come! I come!

Just as I am, and waiting not
To rid my soul of one dark blot,
To thee whose blood can cleanse each spot,
O Lamb of God, I come! I come!

Just as I am—thou wilt receive,
Wilt welcome, pardon, cleanse, relieve;
Because thy promise I believe,
O Lamb of God, I come! I come!

Class Study.

I. What are the TITLES of the lessons?
II. Repeat the GOLDEN TEXTS?
III. Recite the GOLDEN TEXT for the quarter.
IV. Name one important teaching of each lesson.
V. State the leading facts in each lesson.
VI. Explain who the following persons are:
The Pharisee.
The Sadducee.
The centurion.
Pilate.
Joseph.
VII. Explain why Jesus taught in parables and give the interpretation of the parables given in the lessons of the quarter.
VIII. Give the events in the life of Christ from the passover feast.
IX. What is the chief lesson which has come to you in the studies of the quarter.

OPENING SERVICE.

I. SILENCE.

II. RESPONSIVE SENTENCES. [Psa. 119. 1-8.]

SUPT. Blessed *are* the undefiled in the way, who walk in the law of the LORD.

SCHOOL. Blessed *are* they that keep his testimonies, *and that* seek him with the whole heart.

SUPT. They also do no iniquity: they walk in his ways.

SCHOOL. Thou hast commanded *us* to keep thy precepts diligently.

SUPT. O that my ways were directed to keep thy statutes!

SCHOOL. Then shall I not be ashamed, when I have respect unto all thy commandments.

SUPT. I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments.

SCHOOL. I will keep thy statutes: O forsake me not utterly.

III. SINGING.

IV. THE TEN COMMANDMENTS, OR THE APOSTLES' CREED.

V. PRAYER, followed by the Lord's Prayer in concert.

VI. SINGING.

CLOSING SERVICE.

I. SINGING.

II. RESPONSIVE SENTENCES. [Psa. 125. 1-3.]

SUPT. They that trust in the LORD *shall be* as mount Zion, *which* cannot be removed, *but* abideth forever.

SCHOOL. *As* the mountains *are* round about Jerusalem, so the LORD *is* round about his people from henceforth even forever.

ALL. For the rod of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity.

RESPONSIVE SERVICE FOR THE FIRST QUARTER.

Superintendent. Give Title and Golden Text for Lesson I.

Right-hand half of school. Jesus Anointed at Bethany.

Left-hand half. "She hath done what she could."

Supt. Lesson II.

Right-hand half. The Triumphal Entry.

Left-hand half. "Blessed is he that cometh in the name of the Lord."

Supt. Lesson III.

Right-hand half. Greeks Seeking Jesus.

Left-hand half. "We would see Jesus."

Supt. Lesson IV.

Right-hand half. Christ Silences the Pharisees.

Left-hand half. "What think ye of Christ?"

Supt. Lesson V.

Right-hand half. Parable of the Ten Virgins.

Left-hand half. "Watch, therefore; for ye know neither the day nor the hour wherein the Son of man cometh."

Supt. Lesson VI.

Right-hand half. Parable of the Talents.

Left-hand half. "So then every one of us shall give account of himself to God."

Supt. Lesson VII.

Right-hand half. The Lord's Supper.

Left-hand half. "This do in remembrance of me."

Supt. Lesson VIII.

Right-hand half. Jesus in Gethsemane.

Left-hand half. "Not my will, but thine, be done."

Supt. Lesson IX.

Right-hand half. Jesus Betrayed.

Left-hand half. "The Son of man is betrayed into the hands of sinners."

Supt. Lesson X.

Right-hand half. Jesus and Caiaphas.

Left-hand half. "Thou art the Christ, the Son of the living God."

Supt. Lesson XI.

Right-hand half. Jesus and Pilate.

Left-hand half. "I find no fault in this man."

Supt. Lesson XII.

Right-hand half. Jesus Crucified and Buried.

Left-hand half. "Christ died for our sins according to the Scriptures."

I.

Superintendent. Give the Lesson Story of Lesson I.

First Single Voice. Six days before the crucifixion Jesus was at supper in the house of Simon the leper, in Bethany. John tells us that Martha served, but Lazarus was one of them that sat at the table. Mary, the sister of Lazarus, took an alabaster box of precious ointment, and poured it on the head of Jesus. The disciples, led on by Judas, their treasurer, muttered that this was a waste, as the ointment cost much money, and should have been given to the poor. Jesus told them not to trouble her; she had done a good deed, and had prepared his body for its burial. "Ye have the poor always with you," he said, "but me ye have not always;" and he added, "Wheresoever this gospel shall be preached in the whole world, there shall also this be told." Then Judas planned with the chief priests to betray Jesus.

Supt. What is the teaching of Lesson I?

School. We see the value Jesus places on our love for him and our expression of it.

II.

Supt. Give the Lesson Story of Lesson II.

Second Single Voice. Jesus prepared to enter Jerusalem as King, the ruler of the kingdom of heaven and the Prince of peace; and so he came not on a prancing horse, like a warrior, but upon a donkey colt, which was borrowed for his use. The people honored him by carpeting the road with branches of trees and their own garments. They were in two parties, some advancing with Jesus, and some coming from the city to meet them. They sang, "Hosanna to the Son of David. Blessed is he that cometh in the name of the Lord." Jesus went into the temple and overthrew the tables of the money-changers, and the seats of them that sold doves. He healed the blind and the lame; he approved of the songs of the children; then, later, he returned to Bethany.

Supt. What is the teaching of Lesson II?

School. That the praise of sincere hearts is acceptable to our Lord.

III.

Supt. Give the Lesson Story of Lesson III.

Third Single Voice. Certain men, who were not Jews by birth but who worshiped Jehovah, came from foreign lands to the passover at Jerusalem, and, hearing of Jesus, desired to see him. Jesus said that the time for his being glorified was at hand. The people about him little thought that any man's crucifixion could be his chief glory. He said that he that loves his life shall lose it, and he that disregards his life in this world shall have a life throughout eternity. He said, "If any man serve me, him will my Father honor." A voice from heaven said that God had glorified the name of Jesus, and would glorify it again. Jesus said, "I, if I be lifted up from the earth, will draw all men unto me."

Supt. What is the teaching of Lesson III?

School. To see Jesus we must understand and partake of his spirit of self-glorification.

IV.

Supt. Give the Lesson Story of Lesson IV.

Fourth Single Voice. The Pharisees and the Sadducees, though they hated each other, conspired together to ruin Jesus. They asked him questions, most of which seem silly to us, but which were of great importance to them. All our Lord's answers show great wisdom and great love. When he was asked which was the great commandment in the law, he gave two principles on which he said all the law and the prophets hung—love of God with heart, soul, and mind, and love of one's neighbor as one's self. Then he made the Pharisees to see how little they knew of the real meaning of the Scriptures, by showing that David's promised son, the Messiah, was David's Lord.

Supt. What is the teaching of Lesson IV?

School. That love is the fulfilling of the law.

V.

Supt. Give the Lesson Story of Lesson V.

Fifth Single Voice. Jesus told a parable concerning the kingdom of heaven. Ten maidens were appointed by the friends of a bridegroom to meet him with music and lights. This is one of the pretty customs of Eastern weddings. Five of them had their torches all ready, but neglected to take oil, which was necessary to saturate the wick and make a brilliant flame. The other five were entirely ready, and in some comfortable nook, well protected, the ten maidens waited and slept. At midnight the call was given that the bridegroom was approaching. The girls who had no oil asked the others for some, but the others could not give them any; there was not enough to go around. When the bridegroom came with the happy procession of friends, the girls that were ready went in with them, and took their part in the festivities with music and happiness and laughter and light. The others out in the darkness had gone to buy oil. After some time they got it, but they were too late.

Supt. What is the teaching of Lesson V?

School. We should all be ready for the coming of the bridegroom; that is, we should all live as if Jesus were here.

VI.

Supt. Give the Lesson Story of Lesson VI.

Sixth Single Voice. Jesus told another story about the kingdom of heaven. A man traveling into a far country called those whom he had employed to attend to his business, and asked them to do the best they could for him with talents which he distributed to them. Talents were sums of money. When he came back the man who had received five talents had made one hundred per cent profit, and gave to his lord ten talents. The man that had received two talents did as well and returned to his lord four talents. The man that had one talent was afraid that he couldn't do well, and so he did not spend or invest his talent at all. The rich man was greatly pleased with the first two, and made them rulers over many things and invited them to enter into his joys; but he was vexed with the wicked and slothful man, and took the talent away from him and gave it to the man who had ten talents, and told them to cast that unprofitable servant into outer darkness, where there was weeping and gnashing of teeth.

Supt. What is the teaching of Lesson VI?

School. We must use the gifts which God gives us.

VII.

Supt. Give the Lesson Story of Lesson VII.

Seventh Single Voice. The passover was the great annual feast of the Jews. Every father had prepared for his family, and every rabbi had prepared for his disciples a roast lamb, which was eaten in memory of the beginning of the Jewish nation. When the passover feast of the last year of our Lord's life came his disciples asked him where they were to celebrate it. He told them how to find out the proper house. They went there, and when the even was come the twelve disciples and Jesus sat down to eat the passover. He said that one of the twelve should betray him. This made them exceedingly sorrowful, and each asked, "Is it I?" He told how the traitor could be distinguished, and said, "It had been good for that man if he had not been born." In answer to a question he told Judas that he was betraying him, and then in the middle of the passover supper Jesus instituted another supper, the holy sacrament of our churches. He took bread and brake it, and said, "Take, eat; this is my body," and took wine and blessed it, and said, "Drink, for this is my blood of the new testament, which is shed for many for the remission of sins."

Supt. What is the teaching of Lesson VII?

School. We learn from this lesson that the body of Christ was given and his blood was shed for us.

VIII.

Supt. Give the Lesson Story of Lesson VIII.

Eighth Single Voice. When Jesus came to Gethsemane he told his disciples to sit there while he went aside and prayed. Then he took with him Peter and James and John, and began to be very sorrowful. He asked them to watch with him; then he went forward a little, and prayed that if it were possible the cup might pass from him, but said, "Nevertheless, not as I will, but as thou wilt." He returned to the three disciples and found them sleeping and reproved them, telling them to watch and pray. And again he went away and prayed and returned to find them sleeping, and again the third time. Then he told them to sleep on and take their rest, for the betrayer was at hand.

Supt. What is the teaching of Lesson VIII?

School. Submission to the Father's will.

IX.

Supt. Give the Lesson Story of Lesson IX.

Ninth Single Voice. After the Last Supper Jesus went into the Garden of Gethsemane with his disciples. Judas, knowing that Jesus often resorted there, received a band of officers from the chief priests and came thither. Jesus went to meet them, asking, "Whom seek ye?" When they said, "Jesus of Nazareth," he answered, "I am he." They went backward and fell to the ground. Again he asked them, giving himself up, and asking that his disciples might go their way. Then Peter drew his sword and cut off the ear of the high priest's servant. Jesus bade him put up his sword, saying, "The cup which my Father hath given me, shall I not drink it?" Then the officers led Jesus away to Annas, the father-in-law of the high priest Caiaphas.

Supt. What is the teaching of Lesson IX?

School. Jesus cares for his own.

X.

Supt. Give the Lesson Story of Lesson X.

Tenth Single Voice. Jesus was taken into the high priest's palace. Peter followed them afar off, and sat with the servants. The chief priests and the Sanhedrin tried to make out that Jesus was guilty of some crime. They could not, and so they hired men to swear falsely about him. They were not successful even then, because these false witnesses did not agree. At the last one of them said that Jesus had threatened to destroy the temple. This was not true. The high priest was surprised that Jesus held his peace, and asked him in the form of an oath to tell whether indeed he was the Christ, the Son of God. Then Jesus said he was, and that hereafter that high priest and all the members of the Sanhedrin should see him sitting on the right hand of God, and coming in the clouds of heaven. This seemed to be blasphemy to these men, and they agreed that he should die, and in the cruel fashion of those days they struck and derided him.

Supt. What is the teaching of Lesson X?

School. Jesus is the Son of God.

XI.

Supt. Give the Lesson Story of Lesson XI.

Eleventh Single Voice. When Jesus was brought before Pilate he examined him without fear or favor, and found no fault in him. Then he called the chief priests and rulers and told them that Herod also had found no fault with him; so Pilate thought that he could not be put to death, and offered to beat him and then let him go. But at once they asked that he should be crucified, and a law-breaker named Barabbas be released. Three times Pilate urged that they should be content with the release of Jesus, but each time the Jews cried, "Crucify him, Crucify him!" So that at last Pilate released Barabbas and offered up Jesus to be crucified. As they led him away a man from North Africa, who was passing by, was forced to bear his cross, for Jesus was crushed by its weight.

Supt. What is the teaching of Lesson XI?

School. Evil-minded men make evil choices.

XII.

Supt. Give the Lesson Story of Lesson XII.

Twelfth Single Voice. On Calvary our Lord was crucified on a Friday. The whole Christian world commemorates the event in the celebration of Good Friday. In the crowd that gathered on Calvary that day we distinguish Christ, two thieves who were to be crucified with him, a large body of people, the rulers who had been instrumental in his death, some soldiers who were there to keep order. Jesus was crucified with a thief on a cross each side of him; over his head was written in three languages, "This is the King of the Jews." He prayed for his enemies, the people watched him, the rulers derided him, the soldiers mocked him, one of the thieves railed on him, the other accepted his teaching and was saved; the dying cry of Jesus was, "Father, into thy hands I commend my spirit;" then he died. Joseph of Arimathea went to Pilate and begged the body of Jesus, and laid it in the sepulcher.

Supt. What is the teaching of Lesson XII.

School. Christ died to redeem the world.

THE TEN COMMANDMENTS.

The First Commandment: Thou shalt have no other gods before me.

The Second Commandment: Thou shalt not make unto thee any graven image, nor any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

The Third Commandment: Thou shalt not take the name of the LORD thy God in vain: for the LORD will not hold him guiltless that taketh his name in vain.

The Fourth Commandment: Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the Sabbath day, and hallowed it.

The Fifth Commandment: Honor thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

The Sixth Commandment: Thou shalt not kill.

The Seventh Commandment: Thou shalt not commit adultery.

The Eighth Commandment: Thou shalt not steal.

The Ninth Commandment: Thou shalt not bear false witness against thy neighbor.

The Tenth Commandment: Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

THE APOSTLES' CREED.

I believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ, his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; the third day he rose from the dead; he ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. *Amen.*

QUARTERLY SUNDAY SCHOOL AND CHURCH RECORD.

Name.....

(To be used by members of Main School or of Home Department.)

DATE.	S. S. Attendance	Church Attendance	PREACHER.	TEXT.
Jan. 6				
Jan. 13				
Jan. 20				
Jan. 27				
Feb. 3				
Feb. 10				
Feb. 17				
Feb. 24				
Mar. 3				
Mar. 10				
Mar. 17				
Mar. 24				
Mar. 31.				

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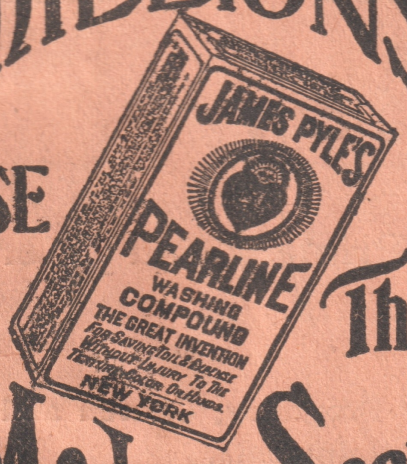

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